

# 76<sup>th</sup> Annual Conference

o f t h e

Church of Jesus Christ  
of Latter-day Saints

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Held in the Tabernacle, Salt Lake  
City, Utah, April sixth, seventh,  
eighth, nineteen hundred and six,  
with a full report of the discourses

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Published by the Deseret News

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, April 6, 1906, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Rudger Clawson, Hyrum M. Smith, George A. Smith and Charles W. Penrose; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:

Our God, we raise to thee  
Thanks for thy blessings free  
We here enjoy  
In this far western land,  
A true and chosen band,  
Led hither by thy hand,  
Would sing for joy.

The opening prayer was offered by Elder Joseph E. Taylor.

The choir sang the hymn beginning,  
High on the mountain top

A banner is unfurled,  
Ye nations now look up,  
It waves to all the world.

#### PRESIDENT JOSEPH F. SMITH. (Opening address.)

Prosperity general among the Saints.—Harmony and faithfulness characterize the Quorums of Priesthood, and auxiliary organizations.—Duties defined, and efficiency to be increased.—Mechanical and Agricultural training in Church schools.—Striking example of the advantages of technical education in farming.—1906 the "banner year" for tithing contributions.—Books open for inspection of tithepayers.—Object and purpose of the Church organization.—Wickedness will not be tolerated.

I feel very grateful for the privilege of again meeting with you at one of our general conferences, it being the seventy-sixth anniversary of the organization of the Church, and am pleased to see the number in attendance this morning. I sincerely hope that the Spirit of the Lord may dwell in our hearts throughout this conference, that at the conclusion we may feel that our coming together has not been in vain, but that much good has been accomplished and the requirements of the law of the Church fulfilled. We are grateful to the Lord for this beautiful morning, and I trust that we may be blessed with good weather, as well as with a rich outpouring of the Spirit of God, throughout the conference.

It is six months since we last assembled in general conference, and many interesting things have transpired since then. Prosperity seems

to have crowned the efforts of the Latter-day Saints throughout the land; and I do not say this boastingly at all, but in the very depths of humility and gratitude. I believe that the spirit of devotion to the cause of Zion has prevailed in the Church during the last six months as much as if not more than ever before in its history. I believe that, speaking in a general way, we have been as united as ever before; and were it not that some might think we were boasting, I would venture to say that in my judgment the Priesthood and the people as a whole have never been more united than we are today.

I can assure you, my brethren and sisters, that, so far as my knowledge extends, the Presidency of the Church are united, and the spirit of love and confidence possesses our souls. The Lord has blessed us abundantly with health and with a reasonable outpouring of His Spirit. We have endeavored to meet the obligations that have devolved upon us, to the best of our ability and to the utmost of the strength and wisdom the Lord has given us. We have not shrunk from any duty. We have sought to meet every requirement made of us as best we could, and we have reasonable assurance that so far the Lord has been pleased with our efforts and has accepted our labors. We desire to continue in the labor required at our hands, so long as the Lord shall desire it; and I believe my counselors feel just as I do when I say that whenever the Father is satisfied with our services, we shall bow humbly and gratefully to His will.

With reference to the brethren of the Twelve, with whom we meet from week to week, and often from day to day, in council, I have to say that those of them who have been with us are united together and in full harmony with us. I believe that the brethren of the Twelve who have been at their posts, performing their duty, stand solid for the advancement of the kingdom of God, and are united in their views and labors for the up-

building of Zion. There are circumstances connected with these matters which are not altogether pleasant, and which are fraught, in some respects, with very serious consequences. But I have no hesitancy in recommending to you, brethren of the Priesthood and members of the Church, those members of the Council of the Apostles who have kept within the spirit of their calling, who have sought to magnify the same, and who have been instant in season and out of season in the performance of the duties that have devolved upon them. They are worthy of the confidence of the Latter-day Saints, are valiant in their testimony for the truth, are earnest and vigilant in their watchcare over the interests of Zion submitted to them, and have labored diligently in the mission field, at home and abroad, as much as opportunity has afforded.

With reference to the brethren of the Presiding Council of Seventy, I desire to express my commendation of them. They have always been on hand, ready to respond to every call made upon them, so far as their health and other important duties would permit. It is understood generally that Brother B. H. Roberts, one of the presidents, is engaged on the History of the Church, and is connected in this labor with the Historian's office. A large proportion of his time is required in this duty. Nevertheless he has responded to the calls that have been made upon him, dropping his work and going out to visit the conferences whenever required. The same may be said with reference to the other members of the Council. Brother George Reynolds another member, is a man much encumbered with duties in connection with the missionary work, the calling of Elders for missions, the keeping of their records, and also the labor of the Sunday school, and other matters associated with the President's office. He is a man who labors from morning till night, early and late, and is most faithful and diligent in the performance of his duty. Moreover, he is most capable, being blessed of the Lord abund-

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antly in the calling to which he is assigned. I mention these two brethren for the reason that they are occupied in clerical work to a great extent, and are therefore not at liberty so much as the others to visit the conferences and labor in the ministry.

I am sorry to say that all the Presiding Bishopric of the Church are not in the enjoyment of perfect health, but they are united, diligent and faithful in the discharge of their duties, and their integrity is unquestioned. With the assistance they have in their office, which is most capable and efficient, the duties and responsibilities of their office are well and faithfully performed. I regret to say that Bishop Burton's health is very poor at present, but I understand he is improving, and I trust he will soon be himself again.

I would like to say a few words in regard to the various quorums of the Priesthood in the Church—the High Priests, the Seventies, the Elders, and the lesser Priesthood. The aim of those in charge of these quorums has been to awaken within the hearts of those who compose them a livelier interest in their work; and I believe it may be said in all candor and consistency that there never has been a time when the various quorums of the Priesthood were more interested in their work, more alive to their duties, looking more directly to their legitimate calling, and paying more attention to the responsibilities that devolve upon them, than they are today. The Presidents of the Stakes are taking up the work of the quorums, especially of the lesser Priesthood, and they are endeavoring to arouse the members of the Priesthood to a realization of the great responsibilities that devolve upon them by reason of the Priesthood they hold and their connection with the quorums thereof. We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its

calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and He has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.

A word or two in relation to the Relief society. This is an organization that was established by the Prophet Joseph Smith. It is, therefore, the oldest auxiliary organization of the Church and it is of the first importance. It has not only to deal with the necessities of the poor, the sick and the needy, but a part of its duty—and the larger part, too—is to look after the spiritual welfare and salvation of the mothers and daughters of Zion; to see that none is neglected, but that all are guarded against misfortune, calamity, the powers of darkness, and the evils that threaten them in the world. It is the duty of the Relief Societies to look after the spiritual welfare of themselves and of all the female members of the Church. It is their duty to collect means from those who have in abundance, and distribute it wisely unto those in need. It is a part of their duty to see that there are those capable of being nurses as well as teachers and exemplars in Zion, and that they have an opportunity to become thoroughly prepared for this great labor and responsibility. I have heard of a disposition on the part of some of our sisters to become a law

unto themselves in relation to these things. I would like to say that it is expected of the Relief Society, especially the general authorities of that great organization, that they will have a watchcare over all the organizations among the women of Zion. They stand at the head of all such; they ought to stand at the head, and they should magnify their calling, and see to it that error is not permitted to creep in, that cabals are not formed, that secret combinations may not get a foothold, to mislead the sisters. They should see to it that the other organizations of women in the Church correspond and are in harmony with their organization. Why should this be? In order that the women of Zion may be united, that their interests may be in common, and not conflicting or segregated, and that the purpose of this organization may be realized and the organization itself be effective for good in every part of the Church throughout the world, wherever the Gospel is preached. We realize that it is impossible for men or women possessing physical weaknesses on account of age or infirmities, to meet every requirement; but we expect that every man and woman entrusted with responsibility in the Church will do their duty to the utmost of their ability. That we look for; that we pray for; for that we labor to the best of the ability and strength we possess.

When I arose this morning I did not design to occupy much time, but I would like to say something in relation to other organizations; and if I do not touch upon all of them, no one need feel slighted, for I feel that the eyes of the Lord and of His servants are over all these organizations. We are cognizant of their existence; we know somewhat of their labors and of the responsibilities that rest upon them; we are not blind to their efforts, nor to the good they are accomplishing. I want to say a few words concerning our Sunday school organization. I do not think any one will claim that at any previous time in the Church the Sunday school organization

was any more perfect or efficient than it is today. Do you think so, Brother Reynolds? (addressing him). [Brother Reynolds: "No, sir; I do not."] I believe that those who are connected with this work and familiar with what is being accomplished by it will be unanimous in the claim I make that never before, since the Sunday schools were organized in the days of our early settlement here, has this organization been so perfect and efficient as it is today. The brethren of the Sunday School Union Board meet every week, and they are interested in their work. Some of the members live at a distance and cannot attend, but most of those who are within reach attend their council meetings every week, where matters connected with the Sunday schools are thoroughly considered and weighed, and conclusions are reached, after much careful deliberation and thought, in relation to the work that is sought to be accomplished in the Sunday schools. I feel thankful to my Father in heaven that we have so many efficient, capable workers in our Sunday schools, who are diligent in the performance of their duty, who wield such a wholesome influence over the minds of the pupils, and whose examples are such as to make them worthy of all commendation. I desire to commend to the Church of Jesus Christ of Latter-day Saints the laborers in the Sunday schools, and I trust that the parents will sustain them in their callings, strengthen their hands, by encouraging their children to attend the schools on the Sabbath day and to show deference and respect for their teachers.

Our Young Men's Mutual Improvement Associations are in as good care and keeping as could be expected. This is an organization which only continues a portion of the year. During the busy season, when young men are required on the farms, these associations suspended for a time; but the work is carried on all through the winter season, from October to April, when the youth of Zion are able to attend to their duties in these organizations. I desire to



say that our best missionaries are called from these Mutual Improvement Associations. The young men that make the most efficient missionaries are those who have been faithful in these organizations. It is true we have missionary classes in our Church schools, where the young men who have not paid much attention to religious matters and are not well read in the scriptures, may go for a short season and receive instruction. But this work is only temporary compared with the work of the Mutual Improvement Association. It is altogether too brief, and those who attend these classes are generally pushed for time, in a hurry to get home and go to work again, and can scarcely stay long enough to finish the course. Therefore, I repeat that our best and most effective workers in the mission field are those that have given most attention to the Mutual Improvement work at home. So that it is doing good.

The Young Ladies' Mutual Improvement Associations are also prosperous and doing a glorious work. Yet for both of these organizations the field is broad, and the laborers are indeed few. But they are doing the best they can under the circumstances, I believe, and I have only words of commendation for them.

Our Primary Associations are also efficient and doing much good among the little children, and I commend their labor and organization, and exhort them to diligence in the performance of their duty and economy in the use of the means that comes into their hands, as I do the Relief Society. I say to all these organizations that it is expected of them that in all their dealings they will operate on business principles, strictly upon honor, so that it may never be necessary to cover a single track they make, but that every step they take may be above board and open to the scrutiny of all who may be interested. It is expected that they will make reports from time to time, as required, both of their financial and their ecclesiastical work.

We have a number of Church schools

established in Zion. I have not taken the pains to post myself as to the exact number, but I believe there are about 17. The Brigham Young University in Provo, the Latter-day Saints' University in this city, and the Brigham Young College in Logan, are institutions of which the whole Church has reason to be proud. The Trustee-in-Trust, by and with the advice of the First Presidency and the Council of Apostles, has given as liberally as possible, consistent with other obligations, for the maintenance of our Church schools. We have sought to encourage in our Church schools the establishment of departments of mechanic arts and manual training; and so far as I know, everything possible is being done, at least in the principal schools, for the training of our youth, not only in the regular mechanic arts, but also in the art of agriculture. An agricultural course has recently been started in the Brigham Young University, and one of our most proficient scientists has been called to take charge of the class. I am happy to say that some of our oldest farmers are delighted with the information they have obtained by attending this class. I heard a brother who had been farming for many years, say that he had always been under the impression that when a man could not do anything else, all he had to do was to turn his attention to the plow and cultivate the soil, for anybody could make a farmer, but he had found out since attending his class that it required intelligence and intelligent application to be a good farmer, as well as to be a good artisan. In connection with this I may state a circumstance that came under my own observation years ago. A certain brother had lived upon his farm for some fourteen or fifteen years. He had cultivated it every year the best he could, but it had become so impoverished that he could not make a living off it any longer, and he became so disgusted with the country, especially with his farm, that he concluded, if he could only trade the farm off for a team and

wagon that would take him out of the country, he would be glad to go. By and by his man came along, and he sold his farm for a team and wagon, in which he put his wife and children and moved to some other country. The purchaser took possession of this worn-out farm, and within three years, by intelligent operation, he was able to gather from that farm forty bushels of wheat to the acre, and other products in proportion. The nutriment of the soil had been exhausted, and it needed resuscitation; so he went to work, gave it the nourishment it required, and reaped a bountiful harvest as a result of his wisdom. There are too many of our farmers who think it does not need any skill to be a farmer; but this good brother in Provo to whom I alluded found it did. So we are teaching agriculture in our schools, as well as the mechanic arts. The Brigham Young College is putting up a building now wherein are to be taught all sorts of industries; where our youth will be able to learn carpentry, blacksmithing, domestic arts, and other things that will be useful to them. Yet we find it a drag to induce anybody that is possessed of means to contribute very largely to it. Some of our wealthiest men felt they were doing their utmost when they donated perhaps a hundred dollars towards a building that will cost eight or ten thousand dollars, if not more. I mention this for the reason that in my opinion the Church schools are laying the foundation for great usefulness among the people of God, and they should be sustained by the people and by the Church. The Church is sustaining them, and as we acquire more means and become more free from obligations which have been resting upon the Church for years, we will be more freehanded to administer to the needs of our Church schools, as well as other requirements of that nature.

The Religion Class work is an adjunct to the Church schools. It is under the direction of President Anthon H. Lund and his associates, and it

is a necessary and most interesting adjunct to our auxiliary organizations. It was established to assist in the proper training and education of our children, and I commend it to the presiding authorities throughout the Church, and bespeak for it their kind attention, encouragement and assistance, so far as it lies in their power. Let us take care of these things, for they nurture and strengthen our children in the right direction, and there is nothing more important. It is extreme folly for any people to send thousands of missionaries out into the world to preach the Gospel to the nations, and neglect their own children at home. I think our very first interest should be to look after our children, and see that they have every advantage necessary to bring them up in the way they should go, that when they get old they may not depart from it.

I want to say to the Latter-day Saints that the year 1905 has been the banner year for the tithings of the people. You can put that down in your memorandum books, and remember it. Never in the history of the Church of Jesus Christ of Latter-day Saints have the people contributed as much tithing as they did in 1905. And yet they have not done anything more than their duty; in fact, there are a great many Latter-day Saints that have not done their duty, as the books will show.

In this connection I may say that a most thorough and searching auditation of the books of the Trustee-in-Trust, the books of the Presiding Bishopric, and the books of the Deseret News Company, has been made by the auditors that were appointed and sustained at our last conference. Before the conclusion of this conference we will read you their report, and I believe you will be perfectly satisfied with it. The man that complains about not knowing what is done with the tithing, in ninety-nine cases out of a hundred is the man who has no credit on the books of the Church for paying tithing. We do not care to exhibit the books of the Church to



such carpers and to that class of people. But there is not a tithepayer in the Church that cannot go to the Presiding Bishop's Office, or to the office of the Trustee-in-Trust, if he desires, and find his account, and see to it that every dollar he has given to the Lord for tithing is credited to him. Then, if he wants to be more searching as a tithepayer and find out what is done with the tithing, we will set before him the whole thing, and if he has any good counsel to give us we will take it from him. But we will not—because we do not have to, and it is not the business of the world to require it—open our books to the world, unless we wish to. We are not ashamed of them. We are not afraid for them to be inspected. They are honest and straight; and there is not a man in the world that will look at them, but will say so, if he is honest himself.

I do not know but I have trespassed upon your time, but there are other things that pass through my mind. We are contributing means for the purchase and maintenance of mission houses in the world; and today we have more headquarters belonging to the Church in Great Britain, in Scandinavia, in the United States and in the islands of the sea, where our Elders may rendezvous and find a resting place in time of sickness or distress, and where they may meet for counsel, than ever before. When I say that I do not boast at all; I simply give it to you for information and as a statement of fact.

So we may say that notwithstanding the opposition, the bitterness, the hatred, the falsehoods, the slanders and the misrepresentations with which the public press has been filled for years concerning the Latter-day Saints and the authorities of the Church, there never was a time when the Church prospered more than it is doing today; and I do not know but we ought to be thankful that the Lord lets our enemies expose themselves as they do.

The Lord bless you. I see before me the leaders of the Church, the presiding

spirits, in the capacity of Presidents of Stakes, Counselors to Presidents of Stakes, High Councilors, Bishops and their counselors, and those who are engaged in our educational institutions and in other responsible positions in the Church. I honor you all. I love you for your integrity to the cause of Zion. It is the kingdom of God or nothing, so far as I am concerned. I cut no figure personally in this work, and I am nothing except in the humble effort to do my duty as the Lord gives me the ability to do it. But it is the kingdom of God. What I mean by the kingdom of God is the organization of the Church of Jesus Christ of Latter-day Saints, of which Jesus Christ is the king and the head; not as an organization in any wise menacing or jeopardizing the liberties or rights of the people throughout the world, but as an organization calculated to lift up and ameliorate the condition of mankind; to make bad men good, if it is possible for them to repent of their sins, and to make good men better. That is the object and purpose of the Church, that is what it is accomplishing in the world. And it is very strict in regard to these matters. Drunkards, whoremongers, liars, thieves, those that betray the confidence of their fellowmen, those who are unworthy of credence, unworthy of love and confidence—all such, when their character becomes known, are disfellowshipped from the Church, and are not permitted to have a standing in it, if we know it. It is true that there are none of us but have our imperfections and shortcomings. Perfection dwells not with mortal man. We all have our weaknesses. But when a man abandons the truth, virtue, his love for the Gospel and for the people of God, and becomes an open, avowed enemy, it becomes the duty of the Church, and the Church would be recreant to its duty if it did not sever him from communion, cut him off, and let him go where he pleases. We would do wrong if we hung on to and tried to nurture such evil creatures in our midst, no matter what the relationship

may be that exists between us and them. Therefore, I say again, the Church of Jesus Christ stands for virtue, honor, truth, purity of life, and good will to all mankind. It stands for God the Eternal Father, and for Jesus Christ, whom the Father sent into the world, and whom to know is life eternal. This is what the Church stands for, and it cannot tolerate abomination crime and wickedness on the part of those who may claim to have some connection with it. We must sever ourselves from them, and let them go. Not that we want to hurt them. We do not want to hurt anybody. We never have, and we do not intend to, hurt anybody. But we do not intend to be hurt by those who are seeking our destruction, if we can help it. It is our right to protect ourselves.

Now, God bless you. May peace abide in your souls, and the love of truth abound in you. May virtue garnish all your ways. May you live uprightly and honestly before the Lord, keep the faith, and be valiant in the testimony of Jesus Christ; for he that is valiant will receive his reward. God bless you, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

#### UNIVERSITY TRUSTEES.

President Smith explained that according to the deed of the Brigham Young University, the trustees of that institution shall be presented every three years to be sustained at the general conference. He therefore presented the following names for the vote of the Saints:

Joseph F. Smith, David John, Wilson H. Dusenberry, Susa Y. Gates, Reed Smoot, John Henry Smith, Lafayette Holbrook, Stephen L. Chipman, Jesse Knight, Oscar B. Young, Jonathan S. Page, Jr., Richard W. Young. The vote was unanimous.

#### PRESIDENT JOHN R. WINDER.

Testimony concerning the truth of President Smith's statements.—Gratifying increase of interest in Temple work.—The Lord will bless the faithful.

I feel very thankful this morning to have the privilege of meeting once more with you in general conference. I have listened with much pleasure to the statements made by our President in relation to the condition of the Church of Jesus Christ of Latter-day Saints. I have no doubt that you also have listened with the same degree of interest. I rejoice exceedingly that I can bear testimony to the truth of what he has said, in all particulars. I am very thankful that the Lord has been so kind and generous to me as to extend my years until the present time, and I pray and hope that the remainder of my days may be spent in assisting to build up His Church upon the earth.

I remember that in the last sermon preached by the Prophet Joseph Smith, he laid particular stress upon the duties and obligations of the Latter-day Saints in relation to the redemption of their dead. I rejoice to know that the disposition and feeling of the Latter-day Saints in this direction is improving, and that the number attending to this work in the temples is increasing all the time. A little item that has appeared in the statistics we have received is of much interest to me, namely, that during the past year there has been a very decided increase in the number of marriages in the temples. We are much gratified to know that our young people are looking towards the temples of God as the proper places for the performance of the marriage ceremony. We hope they will continue to do so, and that there will be a still greater increase in this direction during the present year. I look upon the payment of tithing, and the desire of the people to perform temple ordinances and work for the redemption of their dead, as good indications of the faithful condition of the Saints.

I am thankful, my brothers and sisters, for this opportunity to bear testimony to what has been said. I do

not feel to occupy your time, but I desire to express my thanks and gratitude to God for every blessing He has bestowed upon His people. I am satisfied that if we continue to prosecute our labors as faithfully as we have done in the past the Lord will continue to bless us, and will multiply us upon the earth. May God bless you, my brethren and sisters. Many of you have traveled long distances to come up here to spend a short time in conference. May you be abundantly repaid for all that you have done in this direction.

God bless you, and all pertaining unto you, and may your substance, and everything that is needful for your welfare, be multiplied and increased, in my prayer in the name of Jesus Christ. Amen.

#### PRESIDENT ANTHON H. LUND.

The ethics of "Mormonism".—Pursuit of worldly affairs quenches love of Gospel.—Essentiality of religious, intellectual, and manual education.—Advantages of Church school instruction.—Gratifying progress of the Church at home and abroad.

When President Smith in his closing remarks told us what the Church of Jesus Christ of Latter-day Saints stands for, I thought of these words, given in an early revelation:

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence, ask, and ye shall receive; knock and it shall be opened unto you."

This passage contains the ethics of Mormonism, and is what the Church stands for. I believe that we, the Latter-day Saints, are remembering these virtues, and that faith is increasing in our midst. It would be well for us all to examine ourselves and see if our faith is increasing, or if we are getting indifferent and our faith decreasing. We should do this thoroughly; let our criticism of self be severe so that we may see ourselves in the true light. Many who received the Gospel abroad, in thinking over the past, are led to say: "How sweet was the word of God as it came to us

through the servants of the Lord." But since coming here they have become so absorbed in business and worldly pursuits that they seem to have forgotten the object of their gathering with the Saints. To such I will say, Stop, and try to regain that first love of the Gospel which, even now, gives you so much pleasure in recalling. A friend, whom I remember from my childhood, said a short time ago: "You may not think that I am very staunch in the faith when you see how little I do in a Church way, but I wish to say that, when I think of those early days, when I joined the Church, it warms my heart, and I feel thankful that I have a knowledge of the truth." Here is one who has let the present absorb all his energies, and he has become seemingly indifferent to the requirements of the Gospel. This should not be the case with any of us. We should remember and do the duties required of us as Saints.

We should remember our fellowmen, and that we owe the duty of making them acquainted with the faith God has given us. There are many living right in our midst who do not know what we believe. Many of us are willing to go to the ends of the earth to proclaim the glad tidings of a restored Gospel, but do not think of our neighbors who live in the same street with us, and who know nothing about our religion except that which they read in newspapers inimical to us. We should be ready to bear our testimony to them, and above all let our good works so shine that they may know we are endeavoring to be the children of God.

We should cultivate the virtues mentioned in the passage I have read. We are there encouraged to seek knowledge. The President has given us a statement of the different organizations in the Church, and has told us their aim and purpose. The object of the quorums of the Priesthood, and the auxiliary organizations, is that their members may acquire knowledge, and self improvement. If we are called an ignorant people, we

want to make it manifest to the world that the charge is not true, but that we are obeying the commands of the Lord, seeking knowledge ourselves and are imparting this also to our children. I feel proud of what the Latter-day Saints are doing for their children in regard to education; they are alive to the necessity of having them thoroughly instructed. We do not want the mind trained alone, but also the hands. We desire that the education we give our children shall be most useful to them. The object of giving them a good education should not be alone for the purpose that they may be able to gain a living without manual labor. It is true that we need many teachers; we need many men and women in other professions also, and they must devote their time to fit and prepare themselves for such positions; but all our children cannot expect to enter the professions. There are, however, many vocations open to all, and a skilled hand will always find work. Presidents Smith and Winder are much in favor of giving our children thorough manual training. We should teach them to regard labor as ennobling, and not to look down upon the farmer or the tradesman as engaged in occupations beneath the professional man, for the one is as noble as the other. The professions may require more study, but those having attainments in these directions should not look down upon those who are skilled in the trades. Professions and handicrafts, should go hand in hand.

We desire our children to get a good, solid education, both secular and spiritual. We would like our people to sustain the Church schools and let their children spend some time in them—a year, two years, four years if they can afford it—so that they may have opportunity to study theology. We have excellent school all over the state, and the people should make the best use of them; and when the children get through the grades let them attend our Church schools. The Church has advanced a great deal of money to sus-

tain these institutions, in order that our boys and girls may attend them and become grounded in the faith. Our faith is valued so highly by us that we want them to appreciate it also, and it is gratifying to see that when they receive religious instructions in these schools they love it. To some it may be irksome, but there are few who complain of theological study in the school. It is for religious training especially that Church schools have been established. If a student wants to take only the secular branches of education, with theology eliminated, he can get all he wants at the state institutions; but he must attend the Church schools if he wishes religious instruction. We would encourage our people to give this due thought. We cannot overestimate the value of giving our children an opportunity to study under teachers who will teach them the way of life and salvation. Of course, a great many cannot attend the Church schools. We would like such to have a chance to obtain religious instruction, and for this purpose religion classes have been established. I was thankful that the President brought them to our notice. I hope that all of us will try to make these religion classes do as much good as possible to our children.

I rejoice, brethren and sisters, in seeing the progress that the work of the Lord is making, both at home and abroad. At home I see that the quorums of the Priesthood are awakening to their duties, and that in many of the Stakes the Presidents and their counselors, the Bishops and their counselors, are taking an active part in making the quorum meetings interesting unto the members. The quorums are indeed like schools, in them the duties of the Priesthood can and should be taught, so that every one, from the Deacon to the High Priest, may learn his duty, and not be ignorant of what pertains to the office assigned him. Abroad the work is progressing. Among the Greeks the Gospel has been sounded, pamphlets have been printed, and a few people have

been baptized. In all the countries of Europe there are Latter-day Saints, excepting Spain and Portugal, though there are not many in Southern Europe. I hope that the time may soon come when the Gospel door shall be opened in these nations, and that the light may shine upon those who still sit in darkness. Our missions in the United States are prospering. The Southern States mission is reaching out even to the islands in the ocean, and I hope they will succeed in planting the Gospel there. From everywhere we receive good reports concerning the Saints, and the missionaries feel encouraged, though baptisms are not as numerous as they would like. Nevertheless, when the time comes and the Lord shall work upon the hearts of the people, we may see many Pentecosts in different lands. In regard to the printed word, I may say that the Book of Mormon is being printed in the Turkish language; and Brother Alma O. Taylor, in Japan, is nearing the completion of the translation of the Book of Mormon in that difficult language. We are trying to do what we can to bear the responsibility that rests upon us, namely that the Gospel be preached unto all nations. God bless you all. Amen.

The choir and congregation united in singing the hymn.

Redeemer of Israel, our only delight,  
On whom for a blessing we call;  
Our shadow by day, and our pillar by night,  
Our King, our Deliv'rer, our all!

Benediction was pronounced by Elder David H. Cannon, and conference was adjourned till 2 p. m.

#### AFTERNOON SESSION.

Conference convened at 2 p. m.

The choir and congregation sang the hymn beginning,

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;  
Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer was offered by Elder William McLachlan.

The choir and congregation sang,

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer;

Blessed to open the last dispensation,  
Kings shall extol him and nations revere.

#### ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I can hardly express to you the gratitude I feel for the privilege of attending this great conference, looking over this large congregation of Latter-day Saints, and witnessing the feeling of unity of purpose that has brought you together. The Latter-day Saints are increasing. The work of the Lord is spreading abroad, and we are witnesses that there is remarkable evidence of this fact today. I rejoice when I hear such a report as we listened to this morning from the President of the Church, concerning the union of the Saints and their endeavors to do the will of the Father and keep His commandments.

Seventy-six years ago today the Church was organized, and beside the six persons who were the charter members of the organization, there were very few who belonged to the Church at that time, hence we conclude that the work has greatly increased, and the truth continues to spread abroad over many lands and among many people. The Lord is fulfilling His prediction to the Prophet Joseph, that He would bring to pass "a marvelous work and a wonder." I have a perfect knowledge of the fact that the Church has disseminated among the children of men principles of truth, righteousness and love, and not principles of hate. It is love of the Gospel that has prompted so many people to receive the message which was brought unto them by the followers of the Prophet, who was the means, under our Savior, of intro-



ducing this great work in the earth. Soon after the return of Zion's Camp in the fall of 1834 (in the spring of 1835), the first Twelve Apostles in this dispensation were chosen and ordained. Two full quorums of Seventy were also organized, and from those two quorums the number has increased until now we have in the Church upwards of 9,000 Seventies, and 148 quorums organized, with still others in prospect. We have very great occasion to rejoice, my brethren and sisters, because of the prosperity of the Saints in every part of the land, and the prosperity of our missions in the different nations of the earth. We have at this time nearly 2,000 Elders in the field proclaiming the Gospel, devoting their best energies to spreading the truth, offering their time and means, and the best talents they possess, even risking their lives if necessary to fulfill the missions assigned them.

After the martyrdom of the Prophet Joseph Smith, the presidency of the Church devolved upon the quorum of the Apostles, and President Brigham Young stood at their head as captain and file leader, to carry out the plans that had been designated by the Prophet Joseph. There were many hundreds, perhaps thousands, present at the meeting held in the grove near the Temple at Nauvoo, in August, 1844, when President Young was recognized by miraculous manifestation as the leader of the Church, and they have testified it was evident that the mantle of Joseph the Prophet fell upon him. I was looking over the record a few days ago, and tried to ascertain how many of that number are still living who can bear witness to that remarkable event. I had a letter recently from Brothers Horace and John R. Murdoch of Beaver, who testify that they were eyewitnesses to the wonderful transformation and power manifested through President Brigham Young on that occasion. Of the many hundreds who witnessed that event you can almost count upon your 10 fingers the number that are still living.

When we came to this Rocky Mountain region it was practically an un-

known land. It was designated on the maps of our country as the Great American Desert, and this valley was almost the central portion of it; a country where no white man lived, and which even Indians shunned. But the Lord's blessing rested upon this land and upon the people. Brigham Young, at a very early date in the settlement of the country, began to devise means to improve the conditions of the people in every way possible, to increase their chances of living and prospering in this desert region. The Lord abundantly blessed the labors of the people, and from that little hand-full in the desert, communities have grown and spread throughout all this region of the Rocky Mountains. This fulfills a prediction of the Prophet Joseph Smith, made in 1842, when he prophesied that the Saints would continue to be driven and persecuted, and that they would finally leave their homes and journey to the west; many would lay down their lives by the wayside, and some would lose faith, but many of the Saints would arrive in the Rocky Mountains and there become a great and mighty people. We are witnesses today of the literal fulfillment of this prophecy.

In the beginning of our history here, President Brigham Young established manufactories of clothing, of leather, of boots and shoes and other articles. Home industry was a frequent theme of his counsel and admonition to the Saints in the hope that they might adopt it, and thereby become an independent people. A woolen factory was established in Boxelder county, one in Weber county, two in Salt Lake county, one in Washington county, near St. George, and finally a larger one in Provo. All of these institutions were, within my memory, prosperous and advancing in usefulness, and making wealth by reason of the patronage given to them by the Latter-day Saints. But by degrees we have displayed less loyalty to these institutions, and the industries have decreased, until the last of these beneficial institutions has become a thing of the past. I refer to the closing down of the factory at Provo, through lack of patronage. I



speak of this, my brethren and sisters, in order to refer your minds to past history, and to call your attention to the fact that had these institutions been supported in the spirit in which they were established under the direction of President Young, they would have been sources of wealth and of help to us today and great benefit to all the people in this region. Z. C. M. I. also is an institution that was established under President Young's counsel and management, and it has gone forward to a wonderful degree of prosperity, because it has had the loyal support of the people, and I trust it will continue to have it.

We are certainly blessed of the Lord today; we have been blessed every day and every hour since we obeyed the Gospel, and entered into covenant with Him, provided we have kept that covenant. When I look over the statistical reports of our missionaries laboring in every land of the globe where they have been sent I rejoice exceedingly. The missions already established are growing in importance, the Seventies and the Elders are going out and unstintedly giving the best powers of their manhood to develop this cause, to proclaim the truth, and to scatter the seeds of the Gospel for the redemption of the human family far and wide in the nations of the earth.

I testify to you today that Jesus is the Christ, and that Joseph Smith was His Prophet, and will ever be the President and leader of this dispensation. I testify that our President today, and those who are associated with him are the men our Father has chosen to lead us and to guide the destinies of Israel at the present time, to push forward the work with strong hands and mighty power. That the blessing of the Lord and the Spirit of His presence may rest upon this conference throughout, is my prayer in the name of Jesus. Amen.

#### ELDER BRIGHAM H. ROBERTS.

Among the things important for the Saints of God to understand, among the things important for the world to understand respecting the Lat-

ter-day Saints, is the relationship that we sustain to the religious world; and I do not know that there is anything to which I could devote the few minutes at my disposal to better advantage than pointing out that relationship, if I can obtain, through your faith and mine, the liberty that comes from the possession of the Spirit of the Lord.

The first revelation that the Lord gave to the Prophet Joseph Smith had a bearing upon this subject. You remember that the Prophet went to the Lord to ascertain which of all the sects of religion was His church, desiring, of course, to unite himself with that church which the Lord would designate as His. In reply to that question the Lord, in substance, said that they were all wrong; that He did not acknowledge them as His church; and told the Prophet he must join none of them, but promised that in due time He would use the Prophet as His instrument in the establishment of His Church in the earth. Because of this great revelation, by which the errors of ages were swept aside and the ground cleared for the re-establishment of the Church of Christ among men, it has placed us in a way in an attitude of antagonism to the religious world. We have been resisted to some extent because of this attitude of antagonism; and it is quite possible that we ourselves have not understood the true relationship in which we stand to the religious world, by more or less of misapprehension respecting this great revelation. I rejoice in the plainness and emphasis of this revelation, because from it I am made to realize that there is a very important reason for the existence of the work with which we are identified. I am glad to know that "Mormonism" did not come into existence because its founders chanced to disagree with prevailing notions about the form or object of baptism; that it did not come into existence through a disagreement as to the character of the government of the Church. From the revelation referred to I learn that "Mormonism" came into existence because there was an absolute necessity

for a new dispensation of the Gospel, a re-establishment of the Church of Christ among men. The Gospel had been corrupted; its ordinances had been changed; its laws transgressed, its truths so far lost to the children of men that it rendered this new dispensation of the Gospel of Christ—mis-called “Mormonism”—necessary. I say that I rejoice in the fact that “Mormonism” came into the world, and exists in the world today, because the world stood in sore need of it. But does this re-establishment of the Church of Christ, this new dispensation of the Gospel, which we have received, make our relationship to the children of men one of unfriendliness? I answer, No. On the contrary our relationship to men is one of absolute friendship and anxiety to do the world good. We ought to understand that. We do understand it. And it is important that the world should understand it, that they may come to regard us in our true light, as friends of humanity, and not enemies.

If you will look through some of the revelations given in the early history of the Church, you will find that from time to time the Lord was under the necessity of correcting the ideas of the brethren respecting their attitude towards religious world. The Lord said to Martin Harris, by way of correction:

“Thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sin by baptism and by fire, yea, even the Holy Ghost.”

The Prophet also from time to time found it necessary to correct the Elders of the Church in respect of their attacking other churches. At Kirtland, in 1836, when many of the Elders were upon the eve of taking their departure for their fields of labor he instructed them as follows:

“While waiting [for the Sacrament] I made the following remarks: The time that we were required to tarry in Kirtland to be endowed would be full-

filled in a few days, and then the Elders would go forth, and each stand for himself . . . to go in all meekness, in sobriety, and preach Christ and Him crucified; not to contend with others on account of their faith or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy.” (History of the Church, vol. II, p. 431.)

In other words, because the Lord has opened the heavens and has given a new dispensation of the Gospel, it does not follow that His servants or His people are to be contentious; that they are to make war upon other people for holding different views respecting religion. Hence this caution to the Elders of the Church that they should not contend against other churches, make war upon their tenets, or revile even the revilers. At an earlier date still, the Lord had said to Oliver Cowdrey and David Whitmer:

“If you have not faith, hope and Charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness.” (Dec. & Cov. Sec. 18, 19-21.)

“The church of the devil” here alluded to I understand to mean not any particular church among men, or any one sect of religion, but something larger than that—something worldwide—something that includes within its boundaries all evil wherever it may be found; as well in schools of philosophy as in Christian sects; as well in systems of ethics as in systems of religion—something that includes the whole empire of Satan—what I shall call “The Kingdom of Evil.”

This descriptive phrase, “the church of the devil,” is also used in the Book of Mormon; and while in attendance at a conference in one of the border stakes of Zion, a question was propounded to me in relation to its meaning. The passage occurs in the writings of the first Nephi. An angel of the Lord is represented as saying to Nephi, “Behold, there are save two

churches only: the one is the church of the Lamb of God, and the other is the church of the devil." The question submitted to me was, "Is the Catholic church the church here referred to—the church of the devil?" "Well," said I, in answer, "I would not like to take that position, because it would leave me with a lot of churches on my hands that I might not then be able to classify." So far as the Catholic church is concerned, I believe that there is just as much truth, nay, personally I believe it has retained even more truth than other divisions of so-called Christendom; and there is just as much virtue, and I am sure there is more strength in the Roman Catholic church than there is in Protestant Christendom.

I would not like, therefore, to designate the Catholic church as the church of the devil. Neither would I like to designate any one or all of the various divisions and subdivisions of Protestant Christendom combined as such church; nor the Greek Catholic church; nor the Buddhist sects; nor the followers of Confucius; nor the followers of Mohammed; nor would I like to designate even the societies formed by deists and atheists as constituting the church of the devil. The Book of Mormon text ought to be read in connection with its context—with the chapter that precedes it and the remaining portions of the chapter in which it is found—then, I think, those who study it in that manner will be forced to the conclusion that the Prophet here has in mind no particular church, no particular division of Christendom, but he has in mind, as just stated, the whole empire of Satan; and perhaps the thought of the passage would be more nearly expressed if we use the term "the kingdom of evil" as constituting the church of the devil.

I understand the injunction to Oliver Cowdery to "contend against no church, save it be the church of the devil," to mean that he shall contend against evil, against untruth, against all combinations of wicked men. They constitute the church of the devil, the kingdom of evil, a federation of un-

righteousness; and the servants of God have a right to contend against that which is evil, let it appear where it will, in Catholic or in Protestant Christendom, among the philosophical societies of deists and atheists, and even within the Church of Christ, if, unhappily, it should make its appearance there. But, let it be understood, we are not brought necessarily into antagonism with the various sects of Christianity as such. So far as they have retained fragments of Christian truth—and each of them has some measure of truth—that far they are acceptable unto the Lord; and it would be poor policy for us to contend against them without discrimination. Wherever we find truth, whether it exists in complete form or only in fragments, we recognize that truth as part of that sacred whole of which the Church of Jesus Christ is the custodian; and I repeat that our relationship to the religious world is not one that calls for the denunciation of sectarian churches as composing the church of the devil. All that makes for untruth, for unrighteousness constitutes the kingdom of evil—the church of the devil. All that makes for truth, for righteousness, is of God; it constitutes the kingdom of righteousness—the empire of Jehovah; and, in a certain sense at least, constitutes the Church of Christ. With the latter—the kingdom of righteousness—we have no warfare. On the contrary both the spirit of the Lord's commandments to His servants and the dictates of right reason would suggest that we seek to enlarge this kingdom of righteousness both by recognizing such truths as it possesses and seeking the friendship and co-operation of the righteous men and women who constitute its membership.

Running parallel with these thoughts, I may be pardoned if I call your attention to a remark I made in one of these general conferences some time ago, to the effect that when misrepresentations are made of us, or our faith, or when persecution arises against us, it must not embitter our minds, or make us feel hateful toward our fellowmen, or lead us to regard the whole world as

our enemies. We must keep the sweetness of our own disposition. The language of the Savior wherein He says, "Marvel not if the world hate you: it hated me before it hated you, if you were of the world, the world would love its own," etc., I contended then and believe now that the truth of that declaration will be more plainly seen if we read it in this way: "Marvel not if the worldly hate you." If the ungodly, if those who make and love a lie—if such classes as this hate you, marvel not; for they were the classes that hated the Christ and the light and truth that He brought into the world, because their deeds were evil, and His light and truth were a reproof to their evil ways. And as we say concerning the "kingdom of evil," so we say with reference to those who hate the truth and make war upon the righteous, they are not of any one class, or confined to any one sect or division of the religious world, but, unhappily, are found here and there among all classes of people, among all Christian sects, among all religions and sects of philosophy. We ought to rightly divide, not only the word of truth, but the wicked and the ungodly from those who in common with us are seeking to know God and to keep His commandments. And there are millions who are hungering and thirsting for that knowledge; and we from time to time shall find them and lead them into God's temple of truth, where they shall be satisfied at the feast that the Lord is preparing for all those who hunger and thirst after righteousness.

The purpose of the Lord in instituting His Church in the earth is very beautifully set forth in one of the revelations in the Doctrine and Covenants, as follows:

(I discover that I do not readily find the passage, and so I pass it for the moment.) The thought that I desire to express and leave with you, however, is this, that as in the matter of physical warfare so also in the matter of theological contention, I believe it is proper for the Latter-day Saints to renounce war and proclaim peace; not

to take such a course as would excite the antagonism of the world, but seeking rather such ground-work of truth as may be held in common between them and ourselves; for the Lord has brought forth His work in the last days, not for the purpose of subtracting from such truth as men may possess, but to add to that truth, to increase it, to enlarge it, until at the last God, through the agencies He has appointed, shall gather together in one system all truth.

The passage I was looking for is kindly handed to me, and is as follows:

"If this generation harden not their hearts, I will establish my Church among them.

"Now I do not say this to destroy my Church, but I say this to build up my Church.

"Therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven.

"But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center."

I read this in confirmation of the word I spoke, saying that the purpose of God in the introduction of the Dispensation of the Fulness of Times was not to destroy any truth that existed in the world, but to add to that truth, to increase it, and to draw together all truth and develop it into a beautiful system in which men may rest contented, knowing God and their relationship to Him, knowing of the future and their relation unto it.

We should present our message to the world in the spirit of peace, charity and longsuffering; and avoid contention; for as our Book of Mormon tells us, he that hath the spirit of contention is not of God. I would the world could understand the unselfishness of our motives in presenting the Gospel of Jesus Christ to them; if they could only know that our only desire was that they should come to a knowledge of the great principles of

truth that are so comforting to us, that we desire their repentance and acceptance of the fulness of the truth, only that they might find favor with God, and share in our hopes of that eternal life, which God, who cannot lie, promised before the world was—if our fellowmen could be made to understand that this was our only purpose, it seems to me that many of the barriers that now separate us from our fellowmen would be broken down, and we would be able to reach the hearts of the people. I believe that as time passes and we become wiser in the methods of work we adopt, we will do that more and more, causing yet, not only hundreds of thousands but millions of our Father's children to partake of those great blessings that the Gospel has brought to us. To make known these truths and to make the children of men participate in the blessings that we ourselves enjoy, we yearly send hundreds of our Elders to the various nations of the earth. They sacrifice the fond associations of home, the society of wives and children, parents and friends; they sacrifice professional advantages and business opportunities; and sometimes sacrifice health and even life itself to proclaim to the world the truth which God has made known to us—enduring the world's reproach and contumely, because the world does not understand them nor their message; and there is still need, of the prayer on our part, "Father, forgive them, they know not what they do." For the benefit of those who have passed away from the earth without a knowledge of the great truths and saving power of the Gospel of Christ, we rear costly temples, whose spires pierce the skies of our beloved Utah; and within them at great sacrifice of time and means the saints of God assemble to apply the principles of the everlasting Gospel to those who have passed away without the privilege of accepting them while upon the earth. A more completely unselfish work than this does not exist among men. On every hand the work of God bears the stamp of unselfishness upon it. Our Book of Mormon says: "The laborers in Zion shall labor

for Zion; for if they labor for money, they shall perish." So through all the communications of God to His people shines the glorious principle of absolute unselfishness. Not only is it to be found in the words of our books, but a like testimony is written in the works of the Latter-day Saints—in their actions. Everywhere unselfishness abounds in the Church of Christ, both in theory and practice. Now, if we can only get the people of the world to understand this fact of unselfishness—this very genius of Mormonism—if they could be made to know that Mormonism is here to do good, to raise mankind from the low levels on which they walk to the higher plains where God would have them walk, that they might have sweet fellowship with God, much of our difficulty in preaching the gospel would disappear. That the Lord may hasten the day when the world shall know the Saints and the work of God better, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

#### ELDER J. GOLDEN KIMBALL.

In the few minutes I occupy I desire to talk about the Lord's army. You know the Lord has an army, "Soldiers of the cross," just as the United States has a regular standing army. The Church of Latter-day Saints has an army of soldiers numbering, approximately, 8,000. They are minute men, so-called. It is their duty to preach the Gospel, continuously, among the children of men. They belong to the regular army of the Church; they are not volunteers; and whenever called by divine authority, to go to the nations of the earth, they are expected to be ready and prepared to go. This army of the Lord's soldiers go out and battle against the kingdom of evil, which Brother Roberts has been talking about. Now, my experience has taught me that the kingdom of evil is not going to lie down quietly while we are kicking it. You will generally find that enemy quite ready for a fight.



Whenever these witnesses are moved upon by the Spirit of the Lord to testify that Jesus is the Christ, and Joseph Smith is a Prophet of God, then trouble begins; they need not attack the religions of other churches. I promise every Elder who is called by divine authority to preach the Gospel, if he will testify to those truths he will have all the trouble he can stand. Furthermore, the Elders must now have a little money while traveling else their enemies will make it very uncomfortable for them. I am informed that laws have been passed in cities of the Southern States, where thousands of our Elders formerly traveled without purse or scrip, so that if any of them are now found in cities asking for entertainment, they are placed in prison. I believe that some of our Elders might do good in prison, as the Lord sometimes manifests His power in behalf of imprisoned Elders, and strengthens their testimonies.

I am very much interested in this army of the Lord, and in order to preface my remarks I will read some statements made at our last conference. Following is a quotation from the closing address delivered by President Joseph F. Smith, Oct. 8, 1905.

"I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father, to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the Gospel to the world. Gather in from the Elders quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorums of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied who have the spirit of the Gospel in their hearts, to fill the ranks of the Seventies, that we may have ministers to preach the Gospel to the

world. They are needed. We cannot now meet the demand."

That is the word of the Lord to the Seventies, and to the Presidents of Stakes, and Bishops of wards. We should search among our young people carefully and advance the worthy ones in the Priesthood, so that we can replenish the Seventies' quorums with good, able-bodied men who are willing to perform the arduous labors connected with preaching the Gospel. This labor is difficult; it is hard upon the Seventies and Elders, for they are sent into all the climates of the earth. They go to the islands of the sea, to malarial districts, or to high altitudes, and unless they are strong and able-bodied, they break down physically. To illustrate, if you send an Elder to Australia, at a cost perhaps of \$120, and he is sick with rheumatism or other ailments, and has to return home, all that money is expended and very little accomplished. I think President Smith has told me, personally, that to send men out in the missionary field who are broken down physically, demoralizes the mission. It certainly is a great misfortune to break down physically while on a mission. If you send out a sick Elder with a companion who is healthy, strong and able-bodied, the healthy man is hindered from performing his labors because of the sickness of his partner. If there are easy places the sick Elders have to be sent there, so I think it is sometimes a misfortune to be healthy if you have to go to all the hard places. I say all hail to the aged Seventies who have been faithful, who have labored 70 years perhaps, as Brother Homer Duncan did. He was one of the oldest presidents of Seventy in the Church; he was senior president of the Third quorum for a great many years. He died lately over 90 years old; and he wanted to die a Seventy; there was nothing that could change his mind regarding that matter.

It seems to me that some of the aged Seventies have a wrong conception regarding their change of appointment to High Priests, so that they can labor



at home, sleep in their own beds, and be cared for by their families. This is the place for men who are aged, and who have been faithful and diligent witnesses of the Lord. It is not good for them to be out in the world, exposed as our Elders have to be. I am deeply interested in that matter, and desire you to give it consideration. The Seventies are under the direction of the Twelve Apostles, who, when they need assistance in preaching the Gospel, should find such help in the Seventies quorums, instead of any others, according to the revelation of the Lord Jesus Christ. But the difficulty is that many of these "soldiers of the cross" are aged, physically disabled, crippled, and therefore unable to go out and perform this labor, and it would not be wisdom to call them. So we need young and healthy men.

I desire to say further that we need a little more discipline, and more attention to the interests of our Seventies. There are seven Presidents over each of those quorums in the Church, and there are now 148 quorums; but there is a difficulty that I think needs to be looked after. The Sunday school numbers about 100,000 in its membership. The Young Men's Mutual Improvement Association about 25,000. These organizations have strong General Boards, and there has been a wonderful labor performed by them. As President Smith stated this morning, it cannot be expressed in a few words what the Sunday Schools, the Mutual Improvement Associations and other auxiliary organizations have accomplished. They have been encouraged, held together, pushed and crowded to their fullest capacity by their energetic and capable officers. The Priesthood quorums should be foremost in this Church, but some of the members have become mentally lazy, and have acted as if they expected their organizations to keep together without effort. The auxiliaries have been urged forward with great enthusiasm, everywhere, from Canada to Mexico, these organizations are to the front. The Priesthood quorums are apparently weary in well doing, and the officers and mem-

bers seem to think that their organizations can run themselves. They have become lax in their work, and let loose their hold. While the auxiliary organizations have taken the right of way, the Priesthood quorums stand by looking on awe-struck at the great phalanx of young people who are rushing ahead. So the auxiliary organizations are going away up the hill and we, the Priesthood quorums, stand down in the valley and look on. Perhaps you don't like that picture, you men of the Priesthood quorums, but I tell you there is a lot of truth in it.

You owe first allegiance to your quorums and quorum meetings, for there is where you get your authority and power. Why is it that we are different from other men in the world? It is not because we have greater knowledge and information, but because we hold the Priesthood. Why is it that you fathers and mothers permit your 18-year-old boys to go to South Africa, Australia, Germany, or other nations of the earth, notwithstanding you are afraid to trust them out in this city after dark? It is because they hold the Priesthood. Our beardless boys are able to defend the Church of Jesus Christ, and preach the Gospel. They hold divine authority, and under their administration the repentant believer is baptized, receives the remission of sins, and the Holy Ghost is conferred by the laying on of hands. The arm of the Lord is not shortened. These boys are sent out in His service and He has told them to think not of the morrow, of what they shall eat, or what they shall drink, or wherewithal they shall be clothed, for He is amply able to take care of them. There is no great number of men in this Church so carefully looked after, and their lives so well preserved, as are the Elders who preach the Gospel in the world. I am in favor of the Priesthood quorums taking their proper places, and if they do not do it, they ought to be ashamed of themselves, for they have the power and intelligence, and they hold the authority. It puts me in mind of a story, the only one I can think of just now to fit the condi-

tion. It may not be just suitable, but I will tell it anyhow:

A negro had a mule which balked, and he could not get it to move; so he went into a drug store and asked the druggist if he had anything that he thought would start the mule. The druggist came out and injected something in the region of the ribs of the mule, and immediately thereafter the negro saw a streak of dust and the animal flying over the hill. He went back to the druggist and said, "How much is it? "Twenty-five cents." "Well," said he, "Just put fifty cents worth in me, so I can catch the mule." (Laughter.)

### ELDER RULON S. WELLS.

In his opening remarks this morning, President Smith stated what it was that the Church of Jesus Christ of Latter-day Saints stood for. It was for virtue, for honesty, for all that is good and holy and right. It was this idea that inspired the Apostle James when he said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It was no doubt the same thought that inspired the words that "faith without works is dead."

In looking over this great congregation and seeing so many of our Father's children, my mind is led to contemplate the great human family; not only those who dwell upon the earth today, but all who have ever trod this planet. When our first parents came to this earth they partook of the fruit of the tree of knowledge, and thereby learned to discriminate between good and evil. From that day until the present, all mankind have come in contact with the good and with the evil. Every man and woman will appreciate what I say when I call attention to the fact that this warfare between good and evil is known to every one of them. It is a battle that we all must fight. With that knowledge of good and evil we are also in possession of what is known as

free agency. We can choose the good and reject the evil, or we can choose the evil and reject the good. But to every one of us will come the momentous question, Which shall we choose? and we shall be called upon to decide. So that when the statement is made that the Church of Christ stands for the good, it seems to me that that describes our religion. The purpose of our Father in heaven in revealing the Gospel of Jesus Christ was that He might convert the people of the world to eschew evil and to follow the good. It was that we might be cleansed and purified from the evil with which we all come in contact. Sin is in the world, and all humanity to some extent has partaken of it. Therefore it became necessary that a plan should be devised whereby we might be redeemed and saved from the consequences of sin. The two influences mentioned are abroad in the land. One is striving with the children of men to save their souls. It is the Spirit of the Lord, that divine essence which issues forth from the Father and the Son, and is within the reach of every one of us. If we harken to that "still small voice" of the Spirit of God, it will lead us in the way of good. It will help us to fight the battles of life, and finally lead us to salvation. It will result in making us good men and women, and prompt us to do good to all. It will make itself manifest in noble deeds, in righteous lives; it will elevate us, and fit and qualify us to be indeed the children of God. If, on the other hand, we hearken to the evil one, it will lead us downward. It will result in the doing of evil deeds; will lead us down to degradation, and destroy our souls.

I do not need to advance any argument in proof of this. It is something that might be called an axiom. It is a self-evident truth, and is known to all mankind. The grand purpose then is that we might be cleansed from sin. Faith in the Lord Jesus Christ is the first principle of life and salvation. The Gospel has been revealed to mankind in order to enable us to resist the powers of evil. It has been called the pow-

er of God unto salvation. A plan of redemption was necessary. There are many people who say, "Oh, if I lead a moral, upright life, that is all that is necessary." Supposing we grant that for the sake of the argument, the all-important thing is that we shall be cleansed. It is, however, impossible for us to please God unless we believe that He is, and that He is a rewarder of them that diligently seek Him. If our lives are going to result in righteous deeds, it will be because we seek after the Lord; in other words, seek after that good influence He sends abroad: there is no other way to pursue in order to be influenced for right. The moment we reject that power and influence we are on the other side and listening to the evil one, who is seeking to destroy the souls of the children of men. Therefore, faith is necessary for our salvation. Faith is necessary for the cleansing of mankind from sin. There would be no motive power, nothing to impel us to righteousness, without faith in God. There would be nothing to cause us to fight the evil, if it were not for faith in God. That very faith will lead us to turn from evil. If we have faith in Him, we must believe that He is good; and if we would please Him and cleanse ourselves, we also must be good. And that implies an abandoning, a forsaking, a turning away from sin.

Repentance is a law that has been revealed for the salvation of mankind, and without that there is no salvation. No man can be cleansed from sin unless he repents and turns from sin. That is a self evident truth. It is also true that in order to be truly clean we must atone in some way or make good for the past. And what can mankind do for that? Here we stand in the position of utter helplessness. What man can forgive himself? What man can obtain salvation or be cleansed from sin, if perchance he has been guilty all his life of that which is sinful in the sight of God? Man is totally helpless. And we ought to conceive the fact that forgiveness is essential to our sal-

vation, yet man in and of himself cannot obtain that forgiveness. We may repent of our evil ways and turn unto the Lord; we may have faith in Him; but there still remains something that we are powerless to overcome—the responsibility for the evil that we have done. This can only come by that power from on high. Some people have thought there was a conflict between the Apostle James and the Apostle Paul, but I do not regard it as any conflict. James said that faith without works was dead, while Paul wrote that by grace we are saved, and that not of ourselves, not of works, lest any man should boast. My brethren and sisters, the grace of God is necessary for your salvation and for the cleansing from sin which we all need. He so loved the world that He sent His Only Begotten Son, that whosoever should believe on Him should not perish, but have everlasting life. And forgiveness can come from Him, and from Him alone. Although He introduced an ordinance in His Church whereby we may obtain forgiveness, the main thing is that Jesus came and His blood was spilt that we might be forgiven of our transgressions, and thereby be cleansed. We are told that if we walk in the light as He is in the light, then shall we have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin. Without that there would be no cleansing. And the way that can be done must be by our Father in heaven, through His divine authority. It can only be accomplished by Him personally ministering unto us, or by some of His constituted authority upon the earth, having the right to officiate in His name, and thereby bring unto us remission of sins so that we may be cleansed every whit, and that our bodies may be made fit for the reception of the Holy Ghost, to be conferred by that same authority, through the laying on of hands.

That, my brethren and sisters, is the Gospel of Jesus Christ, and I pray that we may all appreciate it and live in

accordance with its principles, through  
Jesus Christ. Amen.

The choir and congregation sang the  
hymn commencing,

Guide us, O thou great Jehovah,  
Saints unto the promised land;

We are weak, but thou art able,  
Hold us with thy powerful hand.

Benediction was pronounced by Elder Andrew Jenson, and conference was adjourned to Saturday morning at 10 o'clock.

## SECOND DAY.

Saturday, April 7, 10 a. m.

Conference was called to order by President Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say than to you he hath said—  
You who unto Jesus for refuge have fled?

Prayer was offered by Elder C. F. Middleton.

The choir sang the hymn beginning,

All hail the glorious day,  
By prophets long foretold,  
When with harmonious lay  
The sheep of Israel's fold  
On Zion's hill his praise proclaim,  
And shout hosanna to his name.

### ELDER GEORGE REYNOLDS.

My brethren and sisters, it affords me very great pleasure to meet with you in this conference, to see the vast number present, and to feel the goodly influence which prevails. In standing before you this morning I may refer to the missionary labors of the Church. At the present time a large number of Elders are being called for this important work, and I may say that in all my lengthy experience I have never known the call for missionaries to be answered so willingly and so readily as is the present one. I presume at least one hundred and fifty missionaries will leave our borders during this month, and in the months immediately following the number will be almost as large, and names from the Presidents of Stakes and Bishops still continue to reach the President's office. I believe I am justified in saying that the brethren whose names have been

suggested show better preparation for that labor than I have ever known. There is, however, one thing that disheartens me, just a little, that is, the number of young men called who admit that they have not been keeping the Word of Wisdom. While they say they will have no difficulty hereafter in observing this law of God, they acknowledge that in the past they have not done so. This is regrettable, because it shows the tendency there is among us to neglect those requirements of the Lord which entail a daily sacrifice of our personal desires. We often express a willingness to lay our all upon the altar of sacrifice, and at the same time these matters which in the minds of some appear to be of minor importance are forgotten or slighted; they are not considered of sufficient importance for us to live up to every day of our lives. I know that in our hearts we are ready to meet the requirements that the Lord makes of us. Some of the answers received by the First Presidency are quite pathetic. The writers, though expressing the difficulties by which they are environed, say they will be ready, and that they will report at the time mentioned to fulfill the requirement of the Lord, whatever may be the circumstances under which they are placed. No doubt, our Church schools have had considerable influence in bringing about this result, and the missionary classes established in our academies are no small factor in increasing the desire of the brethren to perform missionary labor, and in preparing them therefor. We have had quite a large attendance at the missionary classes in the districts that are remote from headquarters, but for some reason, this year, the Church schools nearest to Salt Lake City, have not had the full attendance in the missionary classes

that they have had in former years. The schools in the north—in Rexburg, in Preston, and other places, have had large classes of missionary students. The effect of these classes is quite pronounced and has much to do with the present ready responses to missionary calls. You are aware no doubt, from reports that have been made by the presidents of missions at the last few conferences, that they have not been supplied with the number of men they desired. They could not indeed answer all the calls that were made upon them by strangers, nor even visit all the members of the Church in their missions as frequently as was desirable, and the consequence has been that some have fallen into the background through the want of that attention which is necessary in all places where our people are established. I am hopeful that this difficulty will be remedied and that the arrival of so many new brethren will also increase the vitality and develop the labors of the brethren in these various missions.

Referring to a cause nearly akin to the missionary work, that of the Sunday schools, I desire to say a few words. President Smith asked me if I did not think the Sabbath schools were in a better condition today than they had ever been, and I answered him to the effect that I so believed that I had never known the time when taken all in all, the schools were doing better work than they are now. Our schools are increasing in number; and that in regard to punctuality, the good order maintained, and the methods adopted for instructing the children I believe we are growing and growing in the right direction, each year. Above all, I believe that the children in the schools are obtaining a better knowledge of the Gospel, and that they are not losing in the spirit and faith of the principles of eternal life. I have always regarded, and do today, that the first thing most important in connection with our Sunday schools, and indeed with all the other auxiliary organizations of the Church, is to make

Latter-day Saints of our children, to develop within them a faith that shall grow with increasing years, an understanding faith, a faith that, while it appeals to the heart, will also appeal to the head, and be able to give a reason for the hope that is within; not a blind obedience, as it is sometimes called, but a comprehensive understanding of the revelations of God and the work that He is performing in this generation. Many of our children are wonderfully blest in this direction. They have a strong and abiding faith. God has, by His Holy Spirit, given it to them. They also have an understanding of the history of the Church and the reasons for the faith that they possess, and are able to talk in a sensible manner in regard to the principles of the Church. They are able to tell why God has revealed His mind and will in these days, and why the kingdom of God is being built up, and the reason of the opposition which Satan and those under his control upon the earth are using to overthrow this work. Many of them also realize that the reasons given by our opponents for their opposition to the work of God in which we are engaged are not the real reasons. They realize the reason is that in our midst is to be found the Priesthood of the true and living God. It is that which the emissaries of Satan are fighting, it is that which they fear, because they know as long as God's Priesthood is organized upon the earth the purposes of the evil one cannot be accomplished, nor can they continue unrepented in the lives that so many of them are inclined to lead. As was said by President Smith yesterday, the Gospel stands for righteousness, for purity, for truth, for everything that is good and desirable, and within the pale of the Church is to be found everything necessary for the happiness of man here upon the earth, and for his eternal salvation hereafter. There is no need of Latter-day Saints going outside of the Church for any good thing, for it can all be found in that which God has given to us. His plan is perfect and embraces all things that men



should desire to receive and attain to; and when men go outside of the Church of Jesus Christ for anything that they believe will benefit them, it shows that they have a narrow, a limited and a contracted idea of the Gospel, and do not rightly understand its principles nor its efficacy for salvation day by day and forever. We were told many, many years ago by President Young, that outside of the Gospel there were but three things—death, hell and the grave. None of us want either of those things. We desire to live, and to live forever, with the gift of eternal lives granted unto us. Our desires are to so live in this probation, that when that which is perfect is come we shall inherit it, and we shall eventually become, through the atonement of our Lord Jesus Christ, like unto Him. As Christ said, "Be ye perfect, even as I and my Father in heaven are perfect."

My brethren and sisters, I do not think that my voice is adapted to this Tabernacle; possibly many of you cannot hear me; so I will not occupy your time any longer, but pray God to bless you, and to bless all that is done and said at this conference; and may much good and unity in the midst of the Saints result from our coming together at this time. I ask it through Jesus our Redeemer. Amen.

ELDER JOSEPH W. McMURRIN.

I trust, my brethren and sisters, that during the few moments I stand before you I may be blessed with the Spirit of the Lord, and speak such words to this congregation as the Lord would have me speak. I have rejoiced very greatly in the instructions imparted by the brethren during this conference, and I feel in my soul that those who have stood before us and borne testimony to the truth of the great work in which we are engaged, have been directed in their words by the Spirit of the Lord. As a people, we are very strong believers in the inspiration of the Holy Spirit, and that man is not able of himself, by the wisdom which he possesses naturally, to instruct the people concerning the purposes of the Lord.

That instruction can only be given to the convincing of the people, and to the building up of the faith and knowledge of the Saints, by the power of the Holy Ghost. In listening to the remarks that have been made by Elder George Reynolds, in relation to the missionaries, some thoughts passed through my mind concerning them. It falls to my lot in connection with my brethren to meet companies of missionaries very frequently in the annex of the Salt Lake Temple, where they are usually set apart for their missionary labors, and I have observed, as others of the brethren have, that nearly all the Elders that go into the world to preach the Gospel are young men, and very largely men without missionary experience—young men who are going out from their homes for the first time to exercise the authority of the Holy Priesthood in calling men to repentance. I have often felt that it would be a very great advantage to missionary work throughout the world if the brethren who are called upon from time to time to suggest missionaries could mix up with these young men, who labor so zealously and faithfully in the preaching of the Gospel, a few men who have already had missionary experience.

Since the commencement of this work there have been thousands of men who have operated in the nations of the earth in the labors of the ministry, and today, in the communities of the Later-day Saints, there are a large number of men who in years gone by have labored successfully and through experience have become competent in missionary work. I fear that when the brethren look for missionaries, they feel that men who have already been abroad should not be again appointed to these labors, if there are other men who have not had this opportunity. But I believe it would be a very great advantage to the young men, and a help to the mission presidents, and a benefit to the people of the world, if the young men could be blessed with the companionship and assistance of some of the brethren who

have formerly had missionary experience. Therefore, I suggest to the Stake Presidents and Bishops that it would be a proper thing to seek for some experienced missionaries, that those who are without experience may have the advantage of their companionship, that they may receive the encouragement and strength which would naturally come from the help of those who are well established in the faith of the Everlasting Gospel. During the past twenty-five years a great change has taken place with our missionaries so far as the age of the men who are sent to preach the Gospel is concerned. I remember that during my first mission nearly all of my companions were men of experience, and I suppose that was the condition of all the missions. It was the condition, as far as I was acquainted, with all the conferences throughout Great Britain. Here and there a few young men were operating as missionaries, but the great bulk of the Elders were men who had had experience, who had been well trained in the principles of the Gospel, and who were established firmly in the faith. I look back today and thank the Lord that it fell to my lot to have companionship of that character, to be associated with men who related to me circumstances in connection with their experience in the work of the Lord that tended to strengthen my faith, and to give me courage, and hope. There is abundant room today for this class of missionaries. At the present time they are nearly all boys in years; there is only now and then a man who has had the experience to which I have referred. Notwithstanding this, however, these young men possess the authority of the Holy Priesthood; they have gone out by the appointment of our Father in heaven, through the inspiration of the Holy Spirit, and it is a wonderful work that has been accomplished. It will be wonderful in the future; for, as in the past, God will take the weak things of the world to confound the things that are great and mighty. I am, however,

firmly convinced that if an experienced and accomplished missionary, could go out with every half dozen young men, great good would flow from such a combination, both to the youthful missionaries and to the work of the Lord abroad.

One of the brethren yesterday in his remarks intimated that he was glad that "Mormonism" had not been established as a result of any disagreement among men concerning any other principle of revealed religion. It was established by divine appointment and revelation. When the brother made the remark to which I refer I remembered a few years ago, in visiting a great Catholic church in the Old World, picking up a tract written by a Catholic, and the statement upon the cover was "Why I Am a Catholic." In that little tract there was a paragraph which read somewhat to this effect: "When Martin Luther, and Calvin, and Henry VIII commenced their mad career in what you Protestants term the 'glorious reformation,' the true religion was then in the world, or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity, on either supposition therefore, Protestantism is not the true religion of Jesus Christ." I was greatly impressed with the reading of these words. It certainly takes an immortal being, it takes the very source of religion, to create religion. No man, or combination of men, have the intelligence or authority to create that Gospel which is the power of God unto salvation. I thought how glorious is the foundation upon which "Mormonism" is built; and well might we sing, as we have this morning, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word." No division, contention, or quarreling brought into existence the glorious principles we have espoused. Joseph Smith approached our Father in heaven for information concerning his soul's salvation, and I have never come in contact with any person

opposed to "Mormonism" who could find any fault with the statement that Joseph Smith approached our Father in heaven and pleaded with him for information concerning the Gospel of His Son. What better source could he have gone to than the source of light? When he could not decide for himself where to go to find rest for his soul and the means of salvation, what greater power could he approach than his Father in heaven? In doing so he was in strict accord with the commandment of that Father, and in harmony also with the teachings of inspired prophets and apostles. Joseph Smith went to the only source that could lead him in the right path. If the truth was not upon the earth he approached the only power that could reveal and restore that glorious truth. That is the foundation upon which "Mormonism" rests—the foundation of the appearing of the Father and the Son to the Prophet Joseph Smith. We need no better foundation. We need look to no other source of power for the means of salvation. And this marvelous revelation to which Joseph Smith bears record, and to which we bear record, has come in fulfillment of the promises made through the mouths of all the prophets, and through the promise of the Redeemer Himself, for He predicted that before His second coming the same Gospel should again be proclaimed as a sign of that event. My brethren and sisters, this Gospel has not come to us in the enticing words of man's wisdom, but in the power and demonstration of the Holy Ghost. We have not been persuaded by the logic of man to receive the truth, but we have been persuaded by the convincing power of the Holy Spirit. No wonder men do not succeed who proselyte in our midst. We cannot be turned from the wheat of the word of God, to the chaff that comes from the wisdom of man. We have received that form of doctrine which is the power of God unto salvation, as taught by the Redeemer, and we can be assured and happy in the knowledge that we have set our hands

to the plow, and that we have laid hold of the "iron rod." We need not be moved by the clamor of those who oppose the truth, but we can feel that we have received that which the Lord intended us to have, and that we are in the same position as the apostles of old when the Savior asked them, after a number had forsaken him, "Will ye also forsake me?" Their answer was "Where shall we go, for Thou hast the words of eternal life?" Where can we go to find peace, and comfort, and hope, if we turn from the truth? Nowhere. Think of it, and be faithful and true to that which we have espoused. I joyfully bear my testimony, in connection with my brethren, to the truth of this marvelous work. It is the power of God. It is not a delusion, it is not a myth. It is the work foretold by the Prophets, and it will prevail. God help us to do our part and to be true, steadfast, loyal and faithful to His work, and to our covenants with our Father in heaven and with each other, is my prayer through Jesus Christ. Amen.

#### PATRIARCH JOHN SMITH.

Reminiscence of missionary call and experience.—Necessity for preparation to go on missions.—Good and evil monitors always present.—Learn to distinguish influences, and follow the good.

My brethren and sisters, it is truly a surprise to me to be called to address you on this occasion, but I have listened attentively to that which we have heard so far during this Conference, and can bear you my testimony that what has been said has been true and guided by the inspiration of the Holy Spirit. While Brother McMurrin was speaking in regard to missionaries, my mind reverted to the time when I was called on a mission. I had been in poor health for about a year, and was called to go to Scandinavia. My financial circumstances were very low, I had no means with which to purchase transportation, etc., and there was no railroad here at that time to travel on,

so I saddled my horse, mounted it, and started on my mission to Scandinavia without purse or scrip. On the road I sold my horse for a little money, and I met some friends who further assisted me. I left here on the seventeenth of May and arrived in Copenhagen on the twelfth of September, safe and sound.

But that is not the point exactly which occurred to my mind. Speaking of the young Elders who are called upon missions, I desire to say that it is necessary for them to inform their minds while at home. They should attend the Mutual Improvement Associations, study the Scriptures and the Church works, that they may be prepared for missionary labor when they go to their fields. On my arrival I began to think, What are you here for? Why have you left your home and traveled this distance? The answer came to me, To preach the Gospel and enlighten those who are in darkness, to assist in gathering scattered Israel, and the honest in heart from among the wicked. The next question I asked myself was, What will you say to them? What are the principles of the Gospel? In less than an hour I had asked myself a hundred questions and could not answer one of them. So I began to study. Once in a while I turned to the man who was presiding, and asked him certain questions, which he answered without hesitation. Says I, "Is that the correct answer to that question?" "Yes," said he. Well, I knew it as well as he did, when I came to think of it. A great many of our missionaries are not entirely ignorant of the principles of the Gospel, but they do not give them proper thought. They do not study the different questions and the proper answers, in order that they may be prepared to meet the opposition of the world and speak intelligently to those whom they are called upon to address. It has been my practice for years to advise young men to study, to inform their minds, and be prepared for the ministry when the call comes.

Often in my official duties, when peo-

ple come to me for their blessings, especially young men who are called upon missions, I admonish them to learn to listen to the whisperings of the good Spirit and be guided by it; to seek the Father for the gift of discernment, that they may not be deceived by the evil one, for we understand that when we would do good evil is present with us. It is necessary that we should learn to recognize the whisperings of the Holy Spirit, that we may understand the difference between it and the evil one. In my labors, I have often had the two spirits to contend with, and this has taught me to listen, so that when a question is asked I may, through prophetic vision, understand the proper answer. Often when I have asked questions under these circumstances I have heard distinctly, it may be said, two voices, and they are so near alike that it is a hard matter to distinguish between them unless you are acquainted and have learned to be guided by the proper spirit. I contend that every Latter-day Saint has a Monitor within him, and if he conducts himself in such a manner that he himself is truly satisfied with his labors, then he may feel assured the Lord is apt to be satisfied. We can never do wrong unless we are admonished that it is wrong. Before we take a wrong step or do something that we should not do, that Monitor will chide us and will give us a chance to reflect if we will accept the opportunity. There is, therefore, no reason why the Latter-day Saints should do wrong, if they will only be guided by the whisperings of God and the Spirit.

I don't feel like talking longer. I ask God our heavenly Father to let His blessings rest upon us all, to guide us in the true path, to open the eyes of our understanding, that we may see aright, that we may comprehend the will of the Father, and have fortitude to press forward filling our missions and accomplishing the work assigned us. That the blessings of the Lord may rest upon all Israel, is my prayer in the name of Jesus. Amen.

## ELDER RUDGER CLAWSON.

The leaders in the Church at home necessarily men of business, as well as counselors in spiritual affairs.—In the building up of Zion, temporal matters must receive great attention.—Joseph Smith and Brigham Young notable examples of temporal and spiritual inspiration.—Z. C. M. I. and the sugar industry tangible evidences of the benefit of following the advice of the Church leaders.

Brethren and sisters, I desire, the few moments that I may occupy, to be guided by the Spirit of the Lord in my remarks, that I may be inspired to say something that shall be edifying to those who are present. This is a very large congregation. We have representatives here this morning, I presume, from all the stakes of Zion, 55 in number, and representatives from many of the missions of the world, of which there are 21. We have representatives also from a great number of the 600 or 700 wards of the Church. There are before us a good many of the presidencies of the stakes of Zion, and I would like to say a word in relation to these leading men. They are very practical men, well acquainted with the affairs of life; men of experience, and understanding, occupied in various avocations; men who are called to be spiritual and temporal leaders of the people; men who should be and no doubt are, able by their experience, to give counsel and to direct. Among them are farmers, stockmen, contractors and builders, masons, carpenters, blacksmiths, merchants, lawyers, educators, literary men—and all of them preachers of the Gospel. They are so situated that they must provide for their families and educate their children, and of necessity they have adopted these various callings, either as professional men, tradesmen or mechanics. This is all very well and good, and proper, we think. They do not give their entire time to the Church because they are not situated so they can. I presume there is enough work in the Church to take their entire time, if they could give it, but they cannot give it, and it may be that the Lord does not design at present that they should do so. For this reason they

must be practical men, acquainted with the affairs of life and be prepared to give counsel when it is sought.

Now, brethren and sisters, there is a spiritual side to the Gospel, and there is a temporal side, and it is difficult to find a dividing line. I do not know that there is any dividing line, if so, I have never been quite able to discover it. I suppose we may say firstly spiritual and secondly temporal, and then again, perhaps, firstly temporal and secondly spiritual; for the last shall be first and the first shall be last. These men, by their experience, are qualified to be spiritual leaders of the people, to expound the Scriptures and teach them the way of life; and their experience also qualifies them to be temporal leaders of the people, and to give them counsel in matters pertaining to their temporal interests. We have colonizers among these presidents of stakes—men who can blaze the way in the wilderness and subdue the soil, and in part subdue the elements also; who can build up the country and successfully establish the Saints, by the wisdom of their counsel, in these new countries. There is one president of a stake (I do not know but he reported the fact at one of our conferences) who took hold of a business enterprise that was something like \$20,000 in debt. It was given into the charge of this president of a stake, this spiritual leader of Latter-day Saints, and inside of two or three years, by his wisdom, experience, and ability, the enterprise was pulled out of debt. The customers were invited to come and trade on a cash basis; the counsel went from that president to his people to do their business on that line, pay as they went along, and the result was as stated. I take it, brethren and sisters, that such is a part of the Gospel, at least it seems so to me. I hope every president of a Stake, and Counselor, and High Councilor, are teaching this doctrine to the Latter-day Saints, and encouraging them to get out of debt and keep out. That is a part of the word of the Lord to the Latter-day Saints. This practical man has given us a splendid illus-



tration of this; and if he was able, by the skill and ability which God had given him, to pull that business out of its embarrassment, surely he was in a position to give counsel to others in the same direction. This is only one case. These other Presidents of Stakes who sit before us, with their Counselors, are also leading, practical men. They are not one-sided, not narrow-minded, they are not men of only one idea, but they have comprehensive views of life. So it seems necessary, in the providence of God, that these men should engage in the affairs of life, and be practical.

It is much the same with the missionaries whom we are sending out into the world. Some of them, it is true, are very youthful, some unmarried; but many of them are men of experience in temporal as well as in spiritual affairs. Our missionaries are not trained theologians, they have no diplomas from theological seminaries; but they are picked up just as we find them. They are taken from the workshop, the store, the farm, the schoolroom, the office, from the various avocations of life, wherever the Lord selects them, and they are sent abroad to preach the Gospel. But many of them, perhaps the majority, are practical men. They are not mentally floating around in the clouds, away "beyond the bounds of time and space," they are in the world, dealing with worldly things, as well as with spiritual things. It often happens that our missionaries sit down and expound the scriptures, and teach the word of eternal life, and then, if occasion requires, turn from that exalted employment go into the field, take hold of the plow and turn a furrow, or go to the carpenter's bench and engage in building. This is often done by our missionaries when help of that kind is needed, and perhaps cannot be obtained otherwise by those who are interested in the Gospel. In Samoa, on the Sandwich Islands, or on other islands of the sea, if a meeting-house is required the missionaries assist in building it. When it is built and furnished by the

work of their own hands, they enter the pulpit and preach the Gospel. I call that good, practical religion. It appeals to me, and I admire it. I am happy to know that our Elders are not ashamed of honest toil. I am happy to know that these Presidents of Stakes and their Counselors, the High Councilors, the Bishops of Wards and their Counselors (who are just as practical every whit as the Presidents of Stakes) are not ashamed to engage in honest labor. What would you think of a President of a Stake with his coat off, clad in overalls, following the plow, turning up the soil, cultivating it, and then, after a hard day's toil, going to a conference, or a meeting, and preaching the Gospel of Christ to the people of his stake? Would you not think it a commendable thing? Could he set a better example to his people than that? I think not. I rejoice in such things. This is Zion, brethren and sisters; and Zion is not only the pure in heart, but it is a location also. Zion consists of cities, towns and villages, containing buildings for various purposes; and eventually it will include the holy city and the mighty temple of God which is to be built. Those are temporal affairs. It means hard work, application, devotion, sacrifice of means and time; and it will require the physical and spiritual strength and power of the people of God. Zion is to flourish upon the hills, and it will be made to flourish in just this way.

Another thing, brethren and sisters. (I am not going to tell you something you do not know, I am simply going to remind you of something that is familiar to you). I have spoken of these leaders in Zion who stand at the head of stakes and wards, and who preside over the people in the church. I have been saying to you that they are practical men of affairs. Now let me say to you that the general authorities of the Church are included among those practical men, and have been so from the beginning. Have they been spiritual men? Yes; the Lord knows they have been and are spirit-



ually-minded. Have they been temporal, practical men? Yes; the Lord knows, and you know they are and have been. You take the Prophet Joseph Smith, the great prophet of the nineteenth century. We have been told here, and it is true, that the Father and the Son appeared to him. God spake to him, and gave mighty revelations and glorious manifestations to the Church through him; yea the divine revelations that are published in the Book of Doctrine and Covenants, and I tell you we have not yet begun to appreciate their depths. I doubt if we can fully comprehend them in mortality. They are all true, all from the Lord, and have been accepted and adopted by the Church. We understand them in part. We have glorious glimpses of the future through these revelations. Was Joseph Smith a spiritually-minded man? Yes. Was he a temporal, practical man? Yes. Besides his labors of a spiritual character, he engaged in the founding of cities, in establishing the Latter-day Saints in their homes, advising and directing their labors and movements, temporal as well as spiritual. He founded the beautiful city of Nauvoo, and was the mayor thereof. Joseph Smith, the prophet, mayor of the City of Nauvoo! Yes, and lieutenant-general of the Nauvoo Legion, a military man, and he had the spirit and courage of a great leader. He was a leader as a military man, as a temporal man, and as a spiritual man. He was broad and liberal in his views; and if he had not been disturbed and interrupted in his plans, Nauvoo would have been one of the most glorious cities ever founded in this country. The people there are now anxious to have us go back and give them the benefit of some of the practical things, which they see we are doing in this country. President Brigham Young, who succeeded Joseph Smith, was a practical man. He was a Prophet, Seer and Revelator, and he was a financier and colonizer. There was a wonderful combination in President Young's character. He was just the

man suited to the times, fitted to the occasion; was right on hand when God wanted him. How intensely practical was Brigham Young, and yet how spiritually-minded! I do not know that we ever had a man in the Church who, in some respects, was more spiritually-minded; certainly no man was ever more practical in his views and counsels. I could not do justice to the Prophet Joseph Smith, or to Brigham Young, if I stood here and talked for 10 hours, the theme is too big for me. But we know many of the things that these men did. One great practical thing that President Young did was the establishment of that splendid institution near the corner here known as Z. C. M. I. He sought to develop the principle of co-operation among this people. He counseled it, directed it, and gave his soul to the movement so far as it was necessary. He impressed its importance and advantages upon the hearts of the people. And what a terrific struggle Z. M. C. I. had! It almost went under during the great panic of those early days, and its stock went down to about 35 cents on the dollar. Where is it now? Why, it is soaring so high that it can scarcely be obtained. It is away beyond par. Brigham Young counseled the Latter-day Saints to hold their Z. C. M. I. stock and not to sell it. That is what this practical Prophet said to the people, and those that followed his counsel did well, because the stock has been steadily advancing, and the institution is most powerful and influential today. It has been able to steady the market in this country and to regulate prices. Of course, there are other strong institutions here, not only among the Latter-day Saints, but among our friends in this city; but Z. C. M. I. dates back into the early years, and it was a great movement, in fact, it was ahead of the times. During the past year Z. C. M. I. did a business of about four and a half millions of dollars, and it is giving employment to about five hundred persons, and is paying to these employes about \$250,000 every year. In view of these

facts you can answer whether Z. C. M. I. is essential to this country and people, whether it is helpful to them, whether it is worthy of their sympathy and support.

A word in relation to the manufacturing departments of Z. C. M. I., which, it seems to me, are very important factors. I do not know whether the Latter-day Saints fully understand it or not, but it should be known that it is quite an extensive feature of the business. Last year something like 80,500 pairs of boots and shoes were manufactured by Z. C. M. I.—a product of home industry, made right here! Is not this a satisfaction, and worthy of our attention and thought? Then there is the overall department. I read in the *Deseret News* last fall, from a report made at the Fair, that Z. C. M. I. had manufactured something like 216,000 dozen pairs of overalls in the past year. They had taken the denims, cut it up, and made it into overalls, giving employment to the people, helping to sustain their families, as well as adding to the success of the institution. And this great principle of co-operation and home manufacture was set forth by Brigham Young; but that is only one instance of his practical work and teaching.

Those who have succeeded President Young have also been practical men. Brother John Taylor, in an early day, under the direction of President Young, brought sugar manufacturing machinery from France, and an effort was made to establish the sugar industry in this country. But the machinery then was very imperfect and could not be used to advantage. Thousands of dollars were expended in its purchase and to bring it across the water and the plains in order, if possible, to establish the sugar industry here. That is a temporal matter. Would you call it commercialism? Whatever you call it, I know it is a glorious thing, and very practical. The motive was to benefit and bless the people, and put them on a self-sustaining, self-supporting basis, so that this would indeed be Zion to them. But this question of manufac-

turing sugar did not end with the efforts of President Young and President John Taylor. It was too important, it could not rest, so it comes up again, like Banquo's ghost. Like the Phoenix, it has arisen from the ashes of the past, and has become a settled industry. But few among this great congregation know the effort it cost to establish these sugar factories in the land. Many sleepless nights were given to consideration of this subject by Presidents Woodruff, George Q. Cannon and Joseph F. Smith. This question of manufacturing sugar rested upon them tremendously. It was like an inspiration, they could not get away from it. They called the Presidents of Stakes and their Counselors together (I remember it very well) and appealed to them, and through them to the Church, to give this enterprise heartfelt support and approval. And when it seemed that it must be abandoned circumstances being such that it looked as if the enterprise would fail, and the Church being involved so that it could not altogether render the help needed, a few of the leading brethren would not relinquish it, and the President of the Church said it must not fail. My brethren and sisters, you know the result, you know in general the status of this great industry. I could not speak in detail of all the sugar factories, for they are multiplying on every hand; but I will speak of the Utah Sugar Company, because that is the pioneer company in Utah, and it includes the factories at Lehi and at Garland. Let me tell you something of what they did last year. They manufactured something like thirty million pounds of sugar, from sugar beets grown upon our soil. These beets were not imported from distant countries, they were grown here by our farmers. What a tremendous power that is for good in the temporal affairs of this people! Think of the effort that has been put forth! Think of what it means to the community! It means that something like 450 employes were engaged in this work, and that \$178,000 was paid to these employes, to help sustain them and their families, to

provide food, raiment and education for their children. It means that something like \$620,000 was paid out in cash to the farmers of this State for beets. Could you put your soil to better use! Could you cultivate it more profitably, you farmers of the State? Here is \$620,000 realized by the people to help them, and to build them up temporally. I call that Gospel. The world may call it what they please, I call it a part of the Gospel of Jesus Christ. Twenty-five thousand dollars was paid to the railroads of this State for the transportation of beets; \$36,000 was paid for labor connected with the raising of beets by the factory, making a total that was paid out on the beet account alone of something like \$682,000—all for the good and benefit and blessing of the people of Zion. That is one of the ways Zion is being built up.

So I say that our leaders of today are practical men, spiritual and temporal men. They are prepared to give counsel to the Latter-day Saints in all matters that interest them in the building up of Zion. I rejoice in it, and it is just as much a testimony to me of the truth of the Gospel as any testimony I have ever had. Yet I know that this is the Gospel of Jesus Christ. I know that Joseph Smith was a Prophet of God. I know that these practical men who have succeeded him—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith—have been inspired leaders of the people, Prophets of God, and they have been and are worthy of our support, both temporally and spiritually. God bless you. Amen.

The choir and congregation sang,

We thank thee, O God for a Prophet,  
To guide us in these latter days;  
We thank thee for sending the Gospel  
To lighten our minds with its rays.  
Benediction by Elder Jesse N. Smith.  
Conference adjourned till 2 o'clock.

#### AFTERNOON SESSION.

The meeting was called to order at 2 o'clock.

The Pioneer stake children's singing class rendered the selection:

"Sing, sing the wondrous story  
Of a Hundred years."

Prayer was offered by Elder William C. Parkinson.

The children's choir sang, "True to the Faith."

#### ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Brethren and Sisters: I feel grateful indeed for the privilege of attending this great conference of the Church of Jesus Christ of Latter-day Saints. I feel like I had dropped from my shoulders the cares and responsibilities of the mission field, and had come to Father's house, to be blessed and strengthened in my faith and feelings, and have my heart enlarged, my faith increased, and be prepared to go back to my mission enjoying an increased portion of the Spirit of God, to continue my labors in that field. We have in the Northwestern States mission a membership of about 800 souls. We have labored for three years, and more, in the large cities, traveling in the summer, spring and fall through the lanes, string-towns and country places, and have disseminated the Gospel as far as we could to about 2,500,000 of our fellow citizens. We have oftentimes felt appalled at the indifference manifested in the larger cities of that section of country, and we have some times thought that all had been done there that ought to be done to inform the people concerning the Gospel which has been restored to the earth again to bring man to the knowledge of the truth; but I am glad that we did not abandon these fields. Always we had a doubt whether we ought to shake off the dust from our feet against some of the cities in the northwest. When we have felt discouraged, and almost shed tears because of their indifference, something has with-held us from taking away the Elders from these districts, except in some few cases for a short time. And now the wisdom of the continuation of our labors has manifested

itself, and the Lord has poured out His power upon that people, in towns and cities where we formerly could get no hearing, and has brought to pass many marvelous things, and we are gathering in here one and there one noble, independent spirit.

In Portland, on Feb. 4, we baptized seven souls, and last Sunday we baptized three others. We went around the mission baptizing people everywhere. We made an opening in the city of Vancouver, B. C., where about 18 people applied for baptism, whereas two years ago we could not get a hearing there at all. In one city where for a time we withdrew the Elders because of the indifference manifested, viz., Spokane, in Washington, the Lord has poured out His Spirit upon the people since the Elders have gone back there, and His providence has been manifested until the spirit that is leading some of the people indicates that we shall reap a harvest in that town.

One man who had a Latter-day Saint wife, and had prevented her from making her membership known to the Elders, lost her by death. He had in his family six children, partly grown. His wife's last request was that he would hunt up the "Mormon" Elders that they might perform the funeral services, and preach the discourses. He hunted up two of our boys that had not been in the mission but a few months. They were bashful young men, with stammering tongues, uneloquent, and he asked them if they would come and perform the duties of the funeral services over his wife. They were so frightened when they promised to do it that they fasted and prayed for two days, and then when they went to the funeral their tongues were loosed, and the Spirit and power rested upon them until the hearts of the people in the congregation were melted. The husband came seeking forgiveness that he had manifested such a spirit of bitterness against the Saints, and invited his children to come with him. They became investigators of "Mormonism," and the last I heard,

a week ago, they had given in their names for baptism.

A lady twelve miles out of that city, whose husband we have baptized, sent him to find the elders, as she had discovered something with which she could overturn "Mormonism," and she wanted first to show the elders the error of their ways, and then she intended to go about and influence the neighborhood against the work that the elders had been doing. When they had engaged in a conversation about four hours her oldest son arose and said, "Mother, instead of your proving that Mormonism is wrong, by your conversation you have proved to my brother and I that it is divine, and if the water is not too cold for Elder Holliday, he can baptize me tomorrow morning." Elder Holliday led the young man into the water the next day, and confirmed him a member of the Church in the presence of his mother.

We have a few disgruntled ministers of various churches that feel hard towards us for the work that we are doing in Vancouver, and other places; but we do not mind the opposition, and feel always that God has some good people where opposition arises in its strength and attempts to block up the way of this work.

The newspapers in my district are very kind to us, except a few. They publish for us many good things, and seldom publish anything against us. They seem to be ashamed of some things that are published against us in one place and another, and they are generally friendly towards us. Our mission is more prosperous and there is a greater degree of the good spirit from the unseen word operating upon the people than at any time since I have been laboring there. The Elders and Saints feel it, and we all feel that the Lord is working there, and that we shall lead many good people into the waters of regeneration.

I thank my brethren and this people for this privilege of speaking to you, and I pray the Lord that He will bless this people and all those who bless them. I want to say to you that the

missionaries of this Church are hunting the world over with all the might and strength and discernment that we have, because souls are precious to us. How do you take care of the converts and show forth an example unto them when they come here? There are missionary societies here that hold reunions of Elders from the various mission fields in the United States and Europe. When I send converts here, if the Northwestern States Missionary association will take them and introduce them to the Bishop of the ward where they will live, so that they may be known here and be given the hand of fellowship by the Saints of God, and not stray around these streets like sheep without a shepherd, it will be one of the best things that you can do, and will help us very materially.

God bless the people of Zion in all their abiding places. I ask it in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

It is very gratifying to me, my brethren and sisters, to be with you at this conference. It is also a pleasure to speak on conditions in California. We have about 600 members in that mission; at least that number are enrolled as members, but a few of them we can not place. Some are not as faithful as they might be, but on the whole they are a select set of people. It is most gratifying to note month after month and sometimes week after week, the faithfulness and stability of the Saints in tithes and offerings. The tithing records of the mission show that there are scores who have their names enrolled, and a person can tell at a glance the wages they receive from month to month, because of the accuracy and strictness with which they pay their tithes and offerings.

During the past winter we have been doing a little missionary work in that part of Arizona which lies outside the organized stakes of Zion, principally in the mining camps, and over the bor-

der into one or two mining camps of Old Mexico. Great joy has come to us in our missionary labors there in meeting with sons and daughters of Latter-day Saints, who work in those camps, and who have not had the privilege of meeting with the Saints in Sabbath meetings. I feel that a great deal of good has been done to our children in this way, which will help them to fight the good fight and keep the faith, while they are isolated from the body of the Church.

Recently we have endeavored to make the Saints who are visiting at the seaside resorts in California feel at home, by holding meetings in their cottages. At Ocean Park we have rented a hall, and meetings are held there each Sabbath.

A great deal of the work which we do is as much in the interest of the eastern missions as our own; for California, during the winter season, is frequented by thousands of visitors from the east. We meet them in our tracting, they hear us upon the streets when we hold meetings, and they carry back to the eastern states our tracts, and in many instances ascertain the addresses of the mission houses in various cities of the east. They fellowship us, and treat us in a fraternal manner, which they would not do at home, so they frequently say themselves, for fear perhaps of losing caste, or arousing the criticism of their friends because of their friendliness to the "Mormon" Elders. But they come out west for health or for recreation, and they are willing to see all that is to be seen, and to hear all that is to be heard. While in some cases it is an abnormal curiosity that brings them to our gatherings, yet in the end they are robbed of prejudices, and return home with friendly feelings towards us and our people. I do not believe that an instance can be named where they have given us a hearing, and have noted the good spirit that our young men possess, but they have gone away more friendly, if not to the whole body of the Church, at least to those they have come in contact with.



It is thought by some that we are held in contempt by all the people of the world, but my testimony is that, in nearly six years of experience upon the Pacific coast, only in one instance can I say that I have been discriminated against because I was a Latter-day Saint. So far as I am concerned, it has been the reverse; honors have been given to me, and people have interested themselves in me, because of my position in the Church, and the people whom I represent. I have had extended to me, on various occasions, marks of respect and esteem that have been helpful and gracious indeed. Recently I had the privilege of conversing with a very prominent man, who is looked upon as a rising light in his political party. My soul was made to rejoice when parting with him, for he kindly grasped my hand and put his arm upon my shoulder and said: "When you see John Henry Smith give him my love, and tell him that I just think the world of him." Tuesday last I was talking with another influential gentleman. He bore unwitting testimony to the fact that Isaiah was a prophet, for in reviewing the work which our people had done he said: "I want to tell you, Elder Robinson, that it is a marvelous work and a wonder." Yet he is not a religious man, but he is conversant with what our people have done, and particularly with the economic side of "Mormonism." I might also mention Honorable W. E. Smythe, who has written many friendly articles in relation to our people and their work. I might refer to Benjamin Fay Mills, the pastor of the Fellowship League club of Los Angeles, which numbers among its members some of the leading lights of the literary and scientific world. They are building up a so-called church, based upon the sermon delivered upon the Mount, but do not recognize Christ as the Messiah. Mr. Mills, in talking to me, said: "We are laboring for the same end, but along different lines, and I must say that I can not but respect your people for their integrity and stability, and that which they have

wrought in this western country: although there are some of the tenets which they teach in common with other churches, both orthodox and unorthodox, that I do not agree with, or at least do not understand." Recently, a circumstance made me acquainted with a gentleman from England who is lecturing at the College of Physicians and Surgeons in San Francisco, and is of no small note in Germany and England, from whose schools he graduated, and where he taught for some years. He said to me: "I am not an American, Mr. Robinson, but I have viewed with considerable interest, as a scholar, the work of your people and the problems they are working out, and I feel as an anthropologist, as a student of social conditions, deep interest in the social problem that your people have raised, and we shall note its progress, and I feel that you should have been left alone to solve it. Conditions are such," said he "that we do not know what confronts us as an Anglo-Saxon people. Look about you in this state and you will find that the people here have a problem in hand, and it is this: Will the native son of the Golden West live to be a great grandfather or not? While the peoples from southern Europe, and some from northern Europe, are flourishing and growing numerous in the warmer districts of California, the native son, the Anglo-Saxon, is being crowded out." He attributed this to the effect, not of the climate, so far as heat is concerned, but that it was so much sunshine that was detrimental to the Anglo-Saxon and the Teutonic races, and that they flourished best in the north. "Because of this," said he, "we will view with considerable interest and attention the progress of your Mexican colonies." He wanted to know if I was conversant with conditions there and whether there were great-grandchildren to be found among that people.

I might go on and cite others of the honorable of the earth, who have talked to me. One of them, an eminent surgeon, who is going to lecture for three months in England, by invitation of

one of the scientific societies of the land, has been one of our best friends and supporters. When any accident or serious illness has occurred to members of our Church in the immediate neighborhood of San Francisco, or when any of the Elders have developed organic trouble that could not be overcome by mild nursing or friendly physicians, whenever it was evident that a specialist's attention was required, we have gone to this man's hospital and he has treated our brethren free of charge. He has written to me that if there is anything he can do for our people, whether they have any money or not, we can command his services, and the services of his hospital.

I think it is good to know that all men do not hold us in contempt, but that those who are liberal minded, those who are watching the progress of events, recognize in the Gospel we teach an uplifting and saving force; that there is something in it that does not come from man's wisdom, but from the Spirit of our Father who is in Heaven. In various ways these friends of ours acknowledge this by their testimonies and their actions toward us. One of the pension examining board of the state, who is a physician, told me that he had seen a coterie of Elders upon the streets of the capital city at various times speaking in public, but did not know who they were; but he said that he never went by them without feeling that he would like to take them in his arms and bless them, because of the cleanliness of their lives, which was exemplified in their countenances. After he became acquainted with us he made his office a rendezvous for our Elders, and has treated them for any ailment without charging anything at all for his services.

In this connection I would like to say kindly, to the Bishops and Presidents of stakes, that I do not want you to think California is a cure-all for all kinds of disease. Out of 30 elders we have had during the past year nearly 50 per cent of them have been ill when they came there, with lung trouble,

throat trouble, or heart trouble; for that reason the efforts and labors of some of the able-bodied men have been embarrassed. Only last week a brother came to the mission and said: "I guess you know I was called to the Northern States." No, I said, I do not know. "Well," he said, "I was, but they thought I had better come here for my health." Three weeks before, another man came for his health because he had rheumatics, and they thought it would be better for him to go to California. On this account our labors have been handicapped more or less. Notwithstanding this, however, we have had better success in baptisms, and in meeting people in their homes and in public halls, than we have had for 18 or 20 months past. We have had the privilege of baptizing some very good men and women this spring; and I have been surprised at the knowledge they have displayed of the laws of the Gospel. One man said to me: "Now, Brother Robinson, I want to enjoy all the gifts of the Church and I want to pay my tithes." I knew he did not work and I said to him, "You are not laboring now, are you?" He said, "No, but I have saved a little, and I want to pay tithes on my surplus, for so reads the Word of the Lord." I blessed him for his faith and he paid tithing on his surplus. One of our sisters who had been converted also paid tithing on her surplus. She was a young girl just baptized into the Church, but in this way she showed her faith in the Gospel of the Lord Jesus Christ. I feel that though the converts may be few, when they evidence such faith as this it is worth all the effort we put forth. Some feel that it is uphill work to hold meetings on the streets. On one of the favored streets of San Francisco—Grant Avenue—you will find in one short block nearly every evening in the week from ten to fifteen different meetings being held, orthodox and unorthodox, infidel, socialist, Citizens' Alliance, Salvation Army, Volunteers of America, the Penial Mission, and independent lecturers, colored and white, and among the rest you will find the "Mormon"

Elders. We usually hold two corners. Some of my brethren who visited there said to me: "Brother Robinson, this looks like hawking the Gospel on the street corner; it seems to me you might just as well talk against the wind." Well, every once in a while some one will come up, grasp us by the hand, and say, "That is just the kind of talk I want; it is what I have been looking for." One man told us that three weeks before, he had heard us on the streets and had come to our meetings, and, said he, "you will pardon me, Elder Robinson, but I cannot keep away from you; you teach just what I want." So I feel that we are blessed if only occasionally one shall come to us with this testimony, and then become identified with the Church.

I want to say for the Pioneer Society of San Bernardino (that old town which was founded by our brethren and sisters in early days,) their hearts as they grow older, reach out to the people of Utah. For some years we have gone to their meetings, we have sung for them, we have prayed for them, we have helped them bury their dead; and last fall we organized for them an old folks' day, the first of the kind in that state. It seemed to find favor with all the citizens. Various church members came to us, principally of the Ladies' Aid society, and assisted to care for the old people upon the day set apart for the holiday, and they pledged themselves to support us in that manner, until the enmity of some of the churches was aroused, and they forbade their members to have ought to do with us. This has resulted in some leaving the church they belonged to, and they are helping us in that city. Among other things, they propose to visit Salt Lake City this summer, through the kindness of Senator Clark. As early as the 17th of last July they passed a motion inviting me as their honored guest to join them when they should visit Salt Lake City, and to be with them here, not because of my own individuality, but because I was the representative of our people. I had the privilege today of handing to

Elder Ben E. Rich a little souvenir from the society, in the shape of a badge of membership, presented to him because of the love that they bore his father. As they grow older their love for the founders of that city increases, and they hold them in high honor and esteem. Many of them, although they have lost their identity with the Church, and possibly so long as they live will not recognize themselves or permit us to recognize them as members, yet I have noted that when the "dread summons" comes to carry them hence, they want us to be with them, and have asked that we should preach their funeral discourses. In many instances they have even acknowledged that the Gospel is true, and that it has been through their own weakness that they have fallen away and lost their membership.

The young Elders in that mission are humble, faithful, and painstaking in their efforts. They go not forth in their own strength, but like David, when he faced Goliath, they go in the strength and the name of the Lord God of Israel. The courage which they evidence, and the faith they manifest, works upon the hearts of the people to receive their testimonies, and it makes friends of them whether they embrace the Gospel or not. This encourages us.

We feel to sustain the Church organization. We have learned by experience that we do not walk in our own light. Sometimes we borrow light from others, but we are trying to live so that we shall walk by faith, by the light that shines from within, that we may be enabled to follow our file leaders in all things: in this we know there is safety. God grant that we may realize all our fond ideals and aspirations, and that it shall not be long before the world shall believe that the Gospel of the Lord Jesus Christ is for the uplifting of humanity, for the salvation of the souls of men, for the healing of the nations, and that we are the ambassadors of truth and righteousness, I ask it in the name of Jesus. Amen.

**ELDER GERMAN E. ELLSWORTH.**

(President of Northern States Mission.)

My Brethren and Sisters: I am happy to have the privilege of attending this conference. I have enjoyed the good spirit that has prevailed and the reports that have been given, and I pray that God will bless me the few minutes I stand before you to report the condition of the Northern States mission. I am proud to have the privilege of laboring in the ministry with so many good brethren who have been called to preach the Gospel of Jesus Christ. In the last seven weeks I have met with the seven conferences of the Northern States mission, and I have been led to think that our Elders are like some of the young men of the Scriptures, very youthful; but I can bear witness that God has been with them in their ministry, and magnified them before the people, and the honest in heart have been made to rejoice. Some who left you as boys have been moved upon by the Spirit of God to such a degree that their wisdom has made them mighty servants of the Lord. In listening to the little children sing this afternoon I was led to remember the time when Joseph Smith, as a boy, stood in the presence of our Father and His Son Jesus Christ. I thought of the Elders who have had the Spirit of the Lord poured out upon them in great power, and though their hearts are not moved to the same extent as was the Prophet Joseph's, yet they have been led to praise God for the degree of His Spirit that has rested upon them. I have contemplated much of late how Joseph Smith in his youthfulness must have been impressed by standing in the presence of the Father and the Son, and, after the lapse of three and one-half years, by the wonderful lessons he received from the Angel of God. He was then left again for a time, and later received wonderful lessons from on high, until, when he arrived at maturity, he was prepared to be an instrument in the hands of God. Through him our Father restored the Gospel of Jesus Christ

—a Gospel of work, a Gospel which should prepare the earth for the coming of our Lord and Master to reign thereon among His children. He never taught a Gospel of idleness. He taught the Latter-day Saints that they must be industrious.

In our ministry throughout the states of Illinois, Iowa and Wisconsin, the Latter-day Saints are well known for their labors, their integrity, their faithfulness, their fidelity to God, and their fellow men. I am proud to have the privilege of being a member in the Church of Jesus Christ. It is a Church that teaches men, women and children to work to prepare themselves to enjoy the presence of our Father and His Son Jesus Christ, as well as associate with those men who have lived before us who, by their faith and good works, were prepared to enjoy the salvation which comes by the grace of God.

The conditions of the Northern States mission we think were never brighter. Last October we reported to you a conference just held in Nauvoo, and, while we have not baptized any more people there, we have established a Sunday school, and I believe the average attendance has been 40. Our services are attended by from 100 to 300 people. They say their city is 60 years behind itself, and they welcome us back because our people do things. One man told me that it seems as though the ground in and around Nauvoo had been cursed, and that it would never amount to anything until the Latter-day Saints came back. We announced our desire to hold meetings there permanently, and the people helped us to obtain a suitable place for that purpose. We secured a corner lot on the block that President John Taylor used to live upon. The place was used for a store, but it has been fitted up as a meeting room, and one year's rent paid in advance by the people, because they desire us to continue preaching among them. The best people of the town are found in our congregations listening to the voices of the humble Elders who are

sent to preach unto them. Our concerts and other amusements that we have given there have been well patronized.

One year ago last winter our Elders were turned out at 11 o'clock at night from a public hotel in Zion City. Before then they had lived in a dozen homes there, but the edict went forth from "Elijah" Dowie, and they were turned out from the hotel and left the city, with snow about eight inches deep, and had to walk a number of miles to another town. But within the last few months our Elders have found much to do in and around Zion City. The people there have been taught that an Angel would come, and that a church would be established upon the earth with Apostles, Seventies, Elders, Priests, teachers, and Deacons, as they were originally in the church of Christ, and they have been looking for these to be appointed by the man whom they have thought to be Elijah II. The Elders are now declaring to them the Gospel message, and while we have not baptized any yet, numbers of the people welcome us to their homes, and we believe our Elders will have the privilege of baptizing some of them.

In the city of Council Bluffs, where about three years ago the Elders were taken away after we had vainly tried for years to maintain a branch of the Church, the Elders are now laboring again, with good success. Since Christmas, we have baptized about a dozen, and there are more good honest souls prepared to accept the truth. We feel much encouraged in that city, as we are in other cities. We are thankful for the number of Elders who are being sent to that mission. The field is large, and many people are hunting for the truth; and they are beginning to think that it is wrong for congregations to pay ministers to study the word of God for them, instead of individuals drawing near to the Lord themselves.

Our students in Chicago are a great help to the Elders there. We have taken most of the Elders out of Chicago and left the preaching to be done by

our students. They are a faithful lot, almost to a man. They are found in church at least once each Sunday, at Sunday school or Sacrament meeting, showing considerable faith when you consider that they have gone there to gain an education along other lines. We are proud of our students, and the universities are proud of them. This year the University of Wisconsin and the University of Chicago were represented by two of our students in the Inter-state debate.

My brethren and sisters, I am thankful for the privilege of bearing my testimony and reporting the condition of that mission. Some of the honest in heart are prepared to receive the truth. We have about all we can do ministering to those who desire to be taught the Gospel, and to be led in the straight and narrow way. I pray our Heavenly Father that His blessings will be upon the Elders there, and upon the honest in heart, also. We pray that our Father in heaven will help us to realize the great responsibility that rests upon us, that we will feel in part what the Prophet Joseph did after he received his great lessons from our Father in Heaven, and the holy angels that he had the privilege of being taught by. We pray that God will bless the leaders of Zion today, and the people also, that they may follow in the footsteps of Jesus. We pray for these blessings in the name of Jesus our Redeemer, Amen.

The children's choir sang, "One hundred years."

#### ELDER JAMES G. DUFFIN.

(President of Central States Mission.)

My brethren and sisters: I feel very grateful indeed for the blessings I am enjoying in attending this great conference of the Church of Christ. I am thankful that I can report to you that the mission where I am laboring is in a most excellent condition, and that your sons who have been sent there by the authority of the Lord are in good



## ELDER JAMES G. DUFFIN.

condition spiritually and physically for their work. They travel largely in the country districts; at the same time many of them labor in the cities. Four of the great commercial cities of our country are located in that section embraced within the Central States Mission. The elders travel principally two by two; but when circumstances demand they go singly. They work in the cities and in the country districts; they sleep in all kinds of places; they visit all classes of people; and yet out of more than five hundred elders who have labored in that mission since I have been there, not one of them, so far as my knowledge goes, has returned home unclean, as a result of anything he has done while laboring in the mission field. I have felt that that was a remarkable record for upwards of five hundred young men who have gone into the world inexperienced, and many of whom have scarcely been away from their homes before. During the past year our elders have visited, for each elder, one thousand families of those who are strangers to the Gospel as revealed through the Prophet Joseph Smith, and inasmuch as they travel generally two by two, that would make two thousand families to each pair of elders. In Louisiana the elders were quarantined during a large part of the year because of an outbreak of the yellow fever in the city of New Orleans. Notwithstanding this, our baptisms for 1905 were in excess of the year previous. The work of the Lord is growing in that part of the land. But there is a large part of the population that we are unable to reach because we have no elders in the field who can speak the language of the people I refer to. The Lord has brought to this country millions of people from other nations of the earth, and from the Germanic states of Europe thousands have come who are among the best people of that section of the country in which we are laboring. In several states of our mission there are whole counties the population of which is nearly altogether German. They speak but very little English, and we have not an elder in

the mission who can visit them and teach them the Gospel. I say the Lord has brought these people to this land. He has brought them to our doors; they are a superior class of people; they are industrious, thrifty, and hospitable, and our elders could go among them without purse or scrip, according to the plan the Lord has revealed, and teach them the Gospel and receive their hospitality. We are satisfied that thousands of them would rejoice in the message that our elders would bear to them. Some of them who have learned to speak the English language a little have received the Gospel and are among the very best of our members.

Sometime ago one of our elders was taken by a body of men out into the woods, tied to a tree, and whipped. This is a very exceptional case in our mission. As soon as this fact was reported to me, I wrote to the Governor of the State where the whipping occurred (the State of Arkansas), and called his attention to the outrage that had been done upon this young man. I asked him, as the executive of that state, if he would not see to it that protection was given to our elders, and that the wrongs that this citizen of the United States had suffered should be redressed. He wrote me a very kind and courteous letter, stating that it was the first time during his administration that he had heard of anything of the kind in his state, and he promised to send the papers and an account of the outrage to the prosecuting attorney and judge of the district where it took place, and see that steps were taken to bring the guilty parties to justice.

A short time after I received a letter from the judge of the Fifth judicial district of the State of Arkansas, and it read something like this: "Pres. J. G. Duffin, Kansas City, Mo. Dear Sir: Papers have been placed in my hands from the governor of the state, giving me information that an outrage has been committed upon the body of one of the elders of the Church of Jesus Christ of Latter-day Saints. I regret exceedingly to learn that such a thing has been done in this state. I have

heard that such things have been done, that your elders have been mistreated in years past, and that the guilty parties have gone unwhipped of justice; but in this case, if it is possible that I can do anything to bring these guilty parties to justice, I can assure you that they will not escape." He goes on to say that, about the time the elder was receiving this treatment in his district, his sick wife was in the State of Utah for her health, and she was being cared for by a family of our people, and receiving the kindest of treatment at their hands. I thought, my brethren and sisters when this letter came to me, what an example it was to us of the treatment that we should give the stranger within our gates, and after many days the bread that is cast upon the water will return to us with a blessing, not only unto our people, but unto our sons who are proclaiming the Gospel of the Lord Jesus Christ. The work of the Lord is increasing in that land. The faith of your boys is growing. They plant their feet firmly upon the revelations of God. They are not ashamed of the Gospel, neither are they ashamed of the name they bear, nor of their parentage, nor of their people. They face the world with the glorious message of revealed truth that they have to bear, and they are loyal and true in defense of that truth, upholding before the people the man of God whom our Father has placed at the head of His work upon this earth. The man to whom He has given the keys of the priesthood has their loyal support, confidence, and love, and this work has their loyal support and love also. With the help of our Father in Heaven, so long as we are in that land laboring among our young brethren, it is our desire that when your sons return to their homes they will have it to say that their brethren who presided over them, in every act of their lives, in every word of instruction, advice, or counsel, sought to instill into their hearts the principle of faith in this great work that God has established upon the earth, nevertheless to be taken therefrom, nor to be given to another

people. May the blessings of heaven be with you and His Spirit continue with us in this conference. I ask these blessings in the name of Jesus, our Lord. Amen.

#### ELDER BEN E. RICH.

(President of Southern States Mission.)

The territory covered by the Southern States mission is quite large, and includes the states of Ohio, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, and Kentucky. We have had a large number of Elders laboring in that district. Recently it has been my privilege to investigate the conditions in some of the islands of the sea. I have visited the Bahama Islands. We have Elders laboring on the Island of Key West, and I have had the privilege of bearing my testimony also upon the Island of Cuba. During the few years I have labored in the South, I think fourteen hundred Elders have labored at various times under my direction. I believe I can count upon the fingers of one hand the number of Elders who have made shipwreck of their missions and been sent home with a dishonorable release. Recently we had the presidents of all our conferences together, and, after culling out from the records of the various conferences the names of Saints whom we had lost sight of, and those whose standing in the Church was questioned, our reports showed that we had almost ten thousand members of the Church in the Southern States mission.

We have had considerable trouble on a little island by the name of Harker's Island, in North Carolina. Our Elders erected a church there, the Saints having purchased the lumber and floated it over to the island, and the Elders doing the carpenter work. It was one of the nicest churches on the island. But the enemy burned it down, soon after the visit of one of the ministers, who was very much opposed to us, and who recommended the people to take any step to rid themselves of the "Mormon" religion. One of our Elders had

started a school there by request, there being no school upon the island, and this seemed to enrage the people, with the result as stated. The school was continued in a private house, and they were informed by a note tacked upon the door that the house would be burned if the school was continued. One of the merchants received a notice that his store would be burned unless he discharged a "Mormon" girl employed there. They thought they would continue the Sunday school in the open air, and now they have received word that they must not do that, or else they will burn the houses of all the Saints if they continue it. (President Smith asks me if we had received notice that they would burn the air.) I wrote to the Governor of North Carolina, and in answer he stated that his people did not like our faith, but he would see what could be done towards protecting us. I told him, in my reply to his answer, that the people did not like the faith of Christ Jesus, and for that reason they crucified Him. I said that some of my people at home did not like his faith, but his co-religionists were permitted to worship God according to the dictates of their consciences. I reminded him also that there were 1,425 of the people of his state who did like my faith and belonged to it, and we asked him to protect them in the rights guaranteed unto them under the Constitution of the United States. He has sent the papers to the attorney-general, and I believe that we are going to get justice. We do not occupy the same position that the Irishman did when he was told by the judge that justice should be done to him, and he stated that that was what he was afraid of. (Laughter.)

As a rule we receive more protection in the Southern States now than we have had before, and we have been building more churches. In the City of Jacksonville, we have just completed a church at a cost of \$2,500. All the carpenter work has been performed by the Elders. It is nicely seated, and everything bids fair for the building up of a most excellent branch in that

part of the mission. I believe that our Elders and Saints are united, but, as I have stated many times, we haven't the number of missionaries that we ought to have.

I was interested in the remarks made by some of the First Seven Presidents of the Seventies concerning the mission of the Seventies. Their mission is in the world. They are the ecclesiastical lawyers, to argue the cause of God's plan of salvation before the jury of the world. Whenever one of these Seventies is selected, I do not think it is right for the High Priests to object to his going upon a mission because he is needed at home. You should receive more of your help at home from among the High Priests. That is their business. You remember the "Mormon" creed as laid down by Brigham Young, "Let every man mind his own business." It is the High Priests' business to preside and work at home. It is the Seventies' business to go into the world and preach the Gospel; and when they are called, let them go.

I rejoice in having the privilege of coming here to worship. In preaching the Gospel in the world we bear testimony to the divine mission of the men who stand at the head of this work, and what I said to the young people a few nights ago in one of the wards I would like to say to you. It is our duty to respect these men, to honor and sustain them, and to remember the word of God which has come down to us through the ages, that He doeth nothing save He revealeth His secrets to His servants the Prophets; and, where there are no visions the people will perish. If we will examine holy writ we will learn the respect that God has for those designated as prophets upon the earth, and also the respect that He commands His angels in Heaven to pay to His prophets on the earth. You read the tenth chapter of the Acts of the Apostles, and there you will find an account of as good a man as lived praying to God for information, and he had so much power and influence with the Lord that his prayers came up as a memorial, and

God sent a holy angel in response to his petition. When the angel came and Cornelius asked for information concerning what he should do in order to be saved, the angel understood the law of Heaven concerning God's prophets upon the earth. He could have answered Cornelius' question himself, but he knew that God worked through His servants upon the earth, and the angel told Cornelius where he could find Peter, and God prepared Peter for the coming of the servants of that good man.

This should teach us the lesson that God works through prophets on the earth, and honors them in their place, that his angels honor them, and that we should honor them and stand by them, and not always be looking for faults. The Gospel makes every man free and independent. It makes me as free and independent in the sphere in which I live as God is free in the sphere in which He lives. He has given us all our free agency. Even the prophets of God have their free agency, and must be left to themselves at times to act upon that free agency. If it were not so their agency would be nullified. There is another case in holy writ where Saul, who persecuted the Saints, while on his road to Damascus was stricken blind, and he heard a voice saying unto him, "Why persecutest thou me?" "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." What must have been the feelings of Saul upon that occasion? He immediately wanted to know what he should do. Now, there was Jesus talking to him. Christ knew what he should do, but even He had respect to His servants and prophets, and knew that it was a law of heaven that God worked through them on the earth, and

so He told Saul to go to Damascus and there it would be told him what he should do. Then one of the servants of the Lord who had the testimony of Jesus, which is the spirit of prophecy, received a revelation to go to Saul and tell him what he should do.

These are lessons for you and me, my brethren and sisters; and let us take the mote out of our own eye before looking for faults in others. It reminds me of what I heard Josh Billings once say. He said a friend of his asked him if he had ever heard Ingersoll on the mistakes of Moses, and he replied, "No, I have not; but I would give \$500 any day to hear Moses on the mistakes of Ingersoll." When you feel like criticising the authorities of the Church, stand before the mirror and examine yourself. A friend of mine asked me the other day why we did not receive more revelations from God. I took the Book of Mormon, and said, "Here is one; have you read it?" He acknowledged he had not. "Here is the Doctrine and Covenants; have you read that?" No, he had not. "Here is the Pearl of Great Price; have you read that?" He acknowledged that he had not read it all. "Well," said I, "If I was the Almighty I would not say another word to you until you made yourself acquainted with what I had already said." "God bless you in the name of Jesus. Amen."

The children sang, "A Lullaby Song," and the national song. "America," was sung by the children and the congregation.

Benediction by Elder Joseph A. McRae.

Conference adjourned till Sunday morning at 10 o'clock.

## THIRD DAY.

Sunday, April 8, 10 a. m.

Conference called to order by Prest. Joseph F. Smith.

The choir sang the anthem, "From afar, Gracious Lord, thou hast gathered thy flock."

Prayer was offered by Elder Andrew Kimball.

The Tabernacle was excessively crowded, and it was announced that an overflow meeting would be held in the Assembly Hall.

The choir sang the anthem, "Rouse, O ye Mortals."

### ELDER ANTHONY W. IVINS.

(President of Juarez Stake.)

I desire, my brethren and sisters, first to express the personal gratitude I feel towards my Heavenly Father this morning, that I am worthy to be accounted a member of the Church of Christ, and that it is my privilege, in connection with you, to come up here to the house of the Lord upon this occasion, where we may be taught of His ways and learn to walk in His paths. I want to bear my testimony to the strong conviction I have felt since this conference convened that the promises made by the Lord, and which apply directly to the Church of Christ restored to the earth and fully established in the dispensation in which we live, are being verified, and that those promises which have not yet been fulfilled will all be accomplished in time, and in the way our Father in Heaven designs. The conviction I have felt is that no power which may be brought to bear against the Church from without, nor any dissension that may occur within, will ever, from this time forth, retard the progress or development of the work of God. I believe this because the Lord has said it. I believe it because I know that the principles of the

Gospel are founded upon everlasting truth, and I know that whatever effort may be made to overthrow it, eventually the truth must and will prevail, the Latter-day Saints will be vindicated, and the mission of the Prophet Joseph Smith will be acknowledged by the world.

I feel exceedingly grateful that it has been possible for a large number of people to come to this conference from Mexico, traveling 2,200 miles to get here. There are more than 30 representatives here, who, by the time they have returned to their homes, will have spent at least \$6,000 in order to attend this conference.

Mexico is a peculiar country. It is a country of great extremes—of intense sunshine and terrific showers, of vast unproductive plains and of valleys which are among the most productive in the world, with great ranges of treeless mountains, and plains that are covered with forests of most beautiful timber. It is not strange that the race of people who have inhabited that country for hundreds of years have partaken more or less of its characteristics. So the Mexican people are a people of extremes, a peculiar people, different, perhaps, to any other in the world.

During the past six months we have passed through some very trying circumstances in the Juarez Stake of Zion. Some of our colonies have been almost destroyed by flood, and great damage has been done. Many of the people have lost the accumulations of a lifetime. Notwithstanding that which the people have suffered they are not discouraged, but "come up smiling," determined to grapple with nature and regain that which has been lost. There are 3,871 Latter-day Saints in Mexico, according to the last statistics we took. These people are scattered over a large area of country. They are a poor people, but, notwithstanding this fact,



These 3,800 individuals paid in 1905, \$54,100 in tithing, or \$13.99 for each soul in the stake. Mexican money, someone suggests. Yes, that would be in Mexican silver, and would only have a face value in the United States of 50 cents on the dollar. But it costs us just as much to get a Mexican dollar as it does you to get a dollar in the United States. Our mechanics, our laboring men, our school teachers, our store clerks, receive no more in Mexican money for their month's work than you do here in gold.

Our relationship with the Mexican government is of the most harmonious character. Recently, at an official opening of our Stake Academy, which, by the blessing of the Lord and the assistance we have received from our brethren, we have been able to establish, a large number of representatives of the Mexican government were present. In fact, it was their official opening of our school, and they participated with us, and encouraged us to a degree that we could hardly have expected in the work of education which we are doing in that country. We have found that these examples of ours in industry, and in establishing good schools wherein lessons are given not only to our own children but to theirs also, have done more to establish friendly relations, and to gain their confidence, than anything else that we probably could have done. A large number of their children are in attendance at these schools. Just before I left home two representative men visited Colonia Juarez and went in to the manual training department of our school, where they found five or six of their own boys, with their coats off, at work on the machines. They were overcome with emotion, because they said it was something they had never been able to get them to do at home. The boys themselves were enthusiastic in their work and studies.

The mission which has been established in the neighborhood of the City of Mexico, and which is under the presidency of Hyrum S. Harris, is

progressing very favorably; in fact, it appears to us that our effort should be to rather retard its development a little, until we are better prepared to take care of the people, than to encourage and push it. There is a vast field for missionary effort in Mexico, and undoubtedly a greater one in Central America and South America. My brethren and sisters, while you are teaching French, German and Latin in your schools, do not forget that there is something for the Latter-day Saints to do among the Spanish-speaking people of the world. There are about 30,000,000 Indians down south of us who speak the Spanish language—people whose forefathers gave us the Book of Mormon. In Cuba, in Porto Rico, and in Spain itself, there are many millions of people yet to hear the Gospel in the Spanish language, so that if you teach your sons Spanish you may be of assistance to us in the development of our missionary work in Mexico. It is a pleasure to me to bear witness to the integrity, faith, and devotion of your brethren and sisters who are in that distant land. It is a pleasure to me to tell you that they have implicit faith in the promises which have been made by the Lord to the native people who live in that country. We believe that the day is come for them to be brought back to a knowledge of the faith of their fathers, and converted to the truths of the Gospel, that they may become an active force and factor in the development of the Lord's work.

My brethren and sisters, we are engaged in the Lord's work. This is His Church, and He will magnify it. He will magnify us also if we are faithful. He will reward us for our righteous works. If we will accomplish the part assigned to us there can be no doubt that the Lord will accomplish that which He has promised. But He is not going to do it alone; He is going to do it with labors of men and women. We live in an age when He has promised, as He never did before in any other Gospel dispensation, that the faith of the people would be sufficient

to maintain the work of the Lord. He has declared that it is established for the last time, to triumph and to prevail. This is a very reasonable thing since the Gospel has never been on the earth before in a dispensation when reason, argument and intelligence existed to such an extent in the earth, and when there was the same opportunity for it to prevail as there is in this dispensation of the fullness of times.

I bear testimony, my brethren and sisters, to the good that has come to me through obedience to the principles of the Gospel. I feel under great obligations to my Heavenly Father, and it seems to me that He has more than repaid me for every act of my life which has been devoted to His cause, in the blessings that have come to me personally, in testimonies, and in strength that I have received in times of adversity and trouble. I bear witness to the influence for good which has come to me through association with the servants of the Lord. It was my good fortune to be personally acquainted with President Young. I sat at his table when a boy, and I feel to this day the influence upon my character which was made by the presence and the words of that man. I knew President John Taylor personally, but not so intimately, and the same impressions came to me through my association with him. I knew President Woodruff better than any other man who has presided over the Church. He lived in my neighborhood, I traveled with him, and I bear testimony that I was strengthened and blessed, and my faith increased through my association with him. I can say the same regarding President Snow, and President Smith who now stands at the head of the Church. Our brethren who constitute the quorum of Apostles I have known, have traveled with them, slept with them, eaten with them, been with them in times when both mental and physical courage were necessary, and I have yet the first incident to recall where one of them has ever failed under these circumstances. They are men of God,

acting in the capacity to which they have been properly called, and He will magnify and uphold them; and through them, and through us, and, above all, by the blessings of the Lord, the truth will eventually triumph, and God's will be done on earth as it is in Heaven. May our faith be increased and strengthened that we may adhere to the truth, is my desire and prayer through Jesus Christ. Amen.

#### ELDER HYRUM M. SMITH.

The songs of Zion assist in religious training.—immensity of the labor involved in proclaiming the Gospel.—Missionary success in face of great opposition.—Only imaginary conversions result from revivals.—Many roads do not lead to Heaven.—The narrow way to eternal life is wide enough for all.

I have rejoiced in the testimonies that have been borne by the brethren who have spoken in the sessions of the conference which have already passed. I am very grateful for the words spoken at the opening of the conference by President Smith, in which he said that a period of prosperity, unity and growth characterized the Latter-day Saints during the last six months. I rejoice when I contemplate the great work that is being accomplished in the earth for the salvation of the children of men, for their temporal and spiritual salvation; for the gospel contemplates the saving of men both temporally and spiritually, the advancing of them to higher planes in mortality and immortality. I am thankful for the work that is being done among the children of the Latter-day Saints. The tens of thousands of little ones, born under the covenant, are being instructed in the various organizations of the Church in the ways of the Lord. We had an illustration yesterday of some work which is being done among the children by Brother Stephens—a work that is grand indeed, and the full value of which is not, I suppose, entirely understood. They are learning to sing the songs of Zion, and these songs breathe the spirit of the Gospel, and within them is contained the truth. The principles and doctrines of the Church are

very often embodied in the hymns which are sung by both young and old among the Latter-day Saints; and this, together with the instructions they receive in the Religion Classes, the Primary Associations, the Sabbath schools and the Mutual Improvement Associations, will assist to develop them into men and women thoroughly indoctrinated in the principles of the Gospel, and make them familiar with the plan of life and salvation. They are on the way to making their calling and election sure. They are in that path which is narrow, and their faces are directed towards the straight gate which leads unto life eternal. The other organizations among the adults or grown people likewise are doing a good work, and we see in this congregation an evidence of great faith in the hearts of the people concerning the work of the Lord. Our missionaries are laboring earnestly and, as we have heard, most unselfishly, that the people of the world may be taught the truth and be brought to a knowledge of the Gospel, that they may know the truth, that they may know good from evil, that they may instantly determine right from wrong; and it is our prayer that the people may be so moved upon by the Spirit of the Lord that they will receive this word as it is carried to them by the Elders of the Church. Last year nearly 2,400 men and women were added to the Church of Jesus Christ of Latter-day Saints by baptism. Now, at first sight that does not appear to be a very great work that has been performed by the Elders; but that is really only a very small part of the work. They have traversed tens of thousands of miles preaching the Gospel to the people in their cities, towns and villages. They have distributed among the people of the world millions of tracts explaining the plan of life and salvation. They have entered the homes of many thousands who, prior to their coming, had never heard about the restoration of the Gospel of Christ, or of the dispensation of the fulness of times; and unto tens of thousands, aye, and hundreds of thousands of people, the Gospel has

been preached, the message has been carried, and the doctrines and principles of the Gospel have been explained. I presume millions of people in the last year have heard the Elders of the Church as they have lifted their voices on the street and market places of the populated districts of the world. "This gospel of the kingdom shall be preached in all the world, for a witness before the end shall come;" and this work is being done. We cannot help it if many will not accept the Gospel. We acquit ourselves of the obligation and the responsibility God has placed upon us when we cry repentance unto the children of men. They then are left to themselves, to obey or reject as they will, and they will receive the consequence of disobedience or rewards of obedience to the words of divinity thus spoken. Nevertheless, 2,400 intelligent men and women converted by these teachings, and baptized by immersion for the remission of their sins by authorized servants of God is, after all, under the circumstances, a marvelous work. They have not been converted by methods of revivalism. I presume in the majority of cases it has taken weeks and months, and perhaps years, to convert some of those who were baptized. Conversion from a condition of sin and unbelief to one of understanding and faith is not brought about instantaneously. We were told yesterday that upon hearing the Gospel some individuals were convinced of its truth and immediately made application for baptism; but if these cases were examined, we would find they compare very nearly with that instance of the conversion of Cornelius, also mentioned yesterday. They are men and women who have for some time, perhaps years, been dissatisfied with what the world offered them as the Gospel. They are people that have been seeking the truth, looking for light, who have been praying unto God for a knowledge of the truth, and thereby have prepared themselves for the message when they heard it, and are ready to receive it immediately upon hearing

it, and desire baptism. Usually we go among the people who are Christians who do believe or profess to believe, and that honestly, in God and in the saving and redeeming powers of the Lord Jesus Christ; and when we go among them, and they hear for the first time that they are after all probably mistaken in the faith they have chosen, and in which they have been reared, it has a tremendous effect, it is a revolution, and it takes time, much time, for them to become convinced. It takes prayer, it takes instruction, and much labor on the part of the teachers of the Gospel to show these individuals that they have been in error, and that their religious advisers have also been in error, and to convince them of the truth which is brought to them by the true shepherds of Jesus Christ. Consequently, the conversion of these people has required much labor, and earnest, prayerful work on the part of the servants of the Lord. When you come to think of it, 2,400 people are more than are contained in some towns and villages in the State of Utah or other states. Again, when you consider that these conversions have been made when the whole kingdom of the devil has been arrayed against the servants of God, it is all the more remarkable. When you consider that from thousands of pulpits throughout the civilized or Christian world so-called ministers of the Gospel have warned the people against the Elders of the Church of Christ and also that the editors of influential newspapers throughout the whole country have filled the world, as it were, with falsehoods and lies, deluging the people with false ideas concerning the "Mormons," and warning all mankind to beware of the "Mormon" Elders, it is marvelous in our eyes. In spite of all this, in spite of regularly organized societies and leagues brought into existence for the purpose of fighting the Elders and putting stumbling blocks in their way, and biasing the minds of the people, and filling them with prejudice against the truth—it is a remarkable thing, my

brethren and sisters, that the Elders have been able to reach the ears of intelligent men and women to the number of thousands who have been converted, and tens of thousands who are to a greater or less degree investigating the Gospel of the Lord Jesus Christ. When you think too that governors of states and mayors of cities have joined the enemy and banished the Elders from certain localities; when ministers, as we heard yesterday, have incited the populace to mob violence, whipping of the Elders, burning meeting houses, threatening those who even listen to them with the destruction of their homes and perhaps the sacrifice of their lives, the wonder increases. But it is God's work. The Elders are His servants. They are divinely called. They are also divinely clothed upon by the Holy Ghost. Though the whole nether world, with all the powers of hell and earth, shall oppose, they cannot prevail against God or His servants. It only requires a little thinking, a little prayer, a little charity, the exercise of a little common sense on the part of intelligent men and women, just a moment's pause to consider carefully and thoughtfully the message brought to them, and the lives and conduct of the messengers who bring it, and compare these with the character and conduct of those who are fighting the work of God, to convince them of the truth.

The Lord's work is going on. We read from time to time statistics from the various denominations of Christendom, giving the numbers of thousands who have been converted to Christianity within certain periods; and if one takes the trouble to investigate he may find that year after year the same thousands are converted over and over again and called converts to Christianity. The Christian world hold what they call revival meetings, at which the people gather in large numbers—the Christian people who have wandered away, who are given more or less to sin, and who have been only slightly interested in religion. Their time and attention have been occupied in worldly pursuits. They hear

men preach to them the Gospel, with great fervor and eloquence, and they are moved upon, they are touched, they see their sinful lives; and, either with the hope to escape the terrors of everlasting fire in hell, or to receive hereafter the glorious and indolent rest of the "Christian" heaven, they are prone to repent for the time being, and are added to the church. A week after they are where they were before they were "converted," and it requires another revival meeting after awhile to again stir them up to repentance and faith. Not so with those who are converted to the Gospel of Christ. As I have said, the transition from wickedness and from worldly love to that of self-sacrifice, and faith in God, and obedience to the principles of the Gospel of Jesus Christ has never been accomplished instantaneously. But these with whom we have labored long and diligently, have prepared themselves, and they are secure. They have a living faith, a faith accompanied with good works, and we can depend upon them—most of them, at least. There may be some even after all that effort in their behalf who will fall away; that is sometimes the case. So likewise, my brethren and sisters, the transition from obedience to truth, from a condition of faith in God, from good, virtuous, honorable, upright lives, to that of sin, apostasy and wickedness, is never instantaneous. No man who today is in full fellowship in the Church, who is receiving the approbation of God, and has the witness of the truth in his heart, who is keeping the commandments of the Lord, who is faithful, pure, virtuous and chaste, will tomorrow be cut off from the Church for adultery, for apostasy, or for wickedness and corruption. I have never known such a case; changes of this kind are brought about gradually, and take time.

Now, my brethren and sisters, you are acquainted with the Gospel of the Lord Jesus, you know the doctrines of the Church, you understand the principles of life and salvation, you know what the

Lord has commanded us to do and not to do, therefore, we say unto you, follow this knowledge, and be guided by faith and prayer. Keep yourselves pure, and in the line of duty, in the straight and narrow way which leadeth to life eternal. Avoid that broad way and wide gate which leadeth to destruction. It is all well and good, and I presume enticing to some, to listen to discourses on the forks of the road, and to be told to take either route you please, wander through the sweet scented woods and follow its meanderings along the beautiful streams and pleasant meadows, and you will get to heaven after all in the end. That is all pretty enough to some, but to those who understand the truth it is hideous, because it is not the fact; it is false, and not true. Well enough to talk about some of our winding and "meandering" country roads; but the man who sets his foot on the road that "meanders" towards London will have to right about face absolutely if he wishes to go to Carlisle or Glasgow. There is but one way of life and salvation; and it is nonsense for men to take as text "I am the way, the truth, and the life," and then, before they have finished, declare to the world that they may go their own way, suit their own inclination, follow any road they will, for so great is the love of God and the mercy of Jesus Christ that He will save them in the end. "Erad is the way and wide is the gate which leadeth to destruction, and many there be who go in thereat, because straight is the gate and narrow is the way which leadeth to life, and few there be that find it." And why is it that few find it? It is because men preach these false doctrines of "meandering" roads and give to mankind their choice of a number of paths. They say you may follow the roads which lead through the sweet scented woods of sin; you may follow that road which parallels the enticing streams of vice and corruption; you may walk through the meadows of your own pernicious inclinations, if you will, and after all, the love of God will save



you; for, "He so loved the world that He gave His Only Begotten Son, that whosoever should believe on Him should not perish, but have everlasting life." But they neglect to add, "I am the way, the truth, and the life; and no man cometh to the Father but by me." Because of such teachings as this, men go astray; they imagine to themselves that they are secure in following after their own wills, and they forget that they must do the will of God to be saved. They forget that "he that goeth not in at the door of the sheepfold, but seeketh to climb up some other way, is a thief and a robber." It may be said that this kind of doctrine preached from the pulpits is a broadminded doctrine; it embraces the fatherhood of God and the brotherhood of man. People have made catch phrases of the fatherhood of God and brotherhood of man. The Apostle John said of the Savior, "He came unto His own, and His own received Him not; but to as many as received Him, to them gave He power to become the sons of God"—not to those who did not receive Him. The Savior told some of the people at one time that they were children of their father the devil, who was the father of lies. Why? Because they would not receive Christ, but rather received the evil and preferred a refuge of lies. Now then, if that is broadmindedness, it is the broadmindedness of the broad way, and men in that broad way may meander, and circle, and waltz as they please, but they will never find the straight gate, but will enter the wide gates to destruction. If it is narrowminded to say that "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it," it is not my narrowness, but it is the narrowness of Jesus Christ, the Redeemer of the world. But what about this narrow way? Why, brethren and sisters, it is wide enough to contain the whole world, if the people of the world would but enter it and march forward with their attention set upon the gate which is straight. They could walk many thousands abreast, too, without difficul-

ty. It is the path of duty, and of obedience to the things the Savior taught, for He said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is folly to suppose that you can gain a salvation in the kingdom of God while you are breaking the commandments of God. It is folly to suppose that the broad way, and those roads that meander and curve, and turn away from the straight and narrow path will lead to that gate which entereth into life. You Latter-day Saints understand this. These are the things we are trying to convince the world of. "He that believeth and is baptized shall be saved," are the words of the Lord Jesus Christ, and must be added to those other sayings of His, viz. that "God so loved the world that He gave His Only Begotten Son, that whosoever should believe on Him should have eternal life," etc. We must take all the words of the Savior; live by every word that proceedeth from the mouth of God, follow in the paths of truth, and keep the Lord's commandments; then there will be salvation for us.

The condition of the world today is very much like that described by Paul when he wrote the "time would come when they would not endure sound doctrine, but after their own lusts would they heap to themselves teachers, having itching ears, who would turn their ears away from the truth and unto fables." Such doctrines as that about many roads may on the face of them appear broadminded and liberal, but they are fables, and their followers will go to destruction unless they repent.

Again Paul wrote:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, "Traitors, heady, highminded, lovers of pleasure more than lovers of God;

"Having a form of Godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

A better description of the present condition of the world could scarcely be written. Whether or not this prediction had reference to a former or a latter day, we see a remarkable fulfillment of it in our own time. There are many who answer well this description, and it is this sort of men who have been prominent in persecuting the Saints, and who, in the last year or two, have crept into houses and led captive several millions of silly women.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

My brethren and sisters the kingdom of God will triumph in spite of it all. Therefore, follow in the way of life; follow the directions of the servants of God; keep your feet in the straight way, and you shall be saved, and the world cannot prevent it. At the same time do your best to persuade, by love, kindness, consideration and instruction, all men to enter with you. God bless the Saints, in the name of Jesus. Amen.

A tenor solo, "He Leadeth Me," was sung by Elder Wm. D. Phillips of the Tabernacle choir.

### ELDER GEORGE ALBERT SMITH.

The duty of sustaining home industries, and home institutions.—Incidents of the journey to Vermont and return.—Remarkable interest and kindness manifested to President Smith and party.—Providential help in overcoming obstacles in erection of monument.—The finished structure a credit to the Church, and to Junius F. Wells.

I desire that while I occupy this position this morning I may have the benefit of the same kind attention you have

given to previous speakers, and that the Spirit of the Lord may be present with me, that what I say may be profitable, that we may all be benefited and continue to enjoy the blessings that have been poured out upon us during this conference. This is the greatest gathering of the Latter-day Saints upon a Sabbath morning that it has been my privilege to witness. The necessity for an overflow meeting this morning evidences that the people are interested, and desire to be present when the servants of the Lord are called upon to instruct them. I am pleased to observe the cheerful manner in which the suggestion of President Smith has been complied with. It is customary for us, when instruction is given, to think that that instruction was meant for somebody else, but I noticed that the people who are sitting concluded that President Smith's advice was meant for them, and they have moved closer together, and some have changed places with those who were standing in the aisles. I say it pleases me, because I realize that we took the instruction to heart ourselves. If we will do that in all the discourses that are delivered, and keep our ears open for the sound of those truths which are declared unto us, we will be likely to conform our lives to the Gospel, correct mistakes we have already made, and try to do better. If we conclude that the instruction is meant only for somebody else, we are liable to continue in the same old way to the end of our days, and discover when it is too late that the advice was for us as well as for the other person.

I desire to emphasize an assertion that has been made during this conference, that the home industries in this state have languished; this applied to all of us. The disposition of the Latter-day Saints toward home industries has changed somewhat. To a certain degree we are responsible for the lack of employment that exists in some of our communities. Let us remedy this, and try to patronize home institutions more fully. We should purchase home manu-

factured products, for, when we do that, the means we pay out does not go to some distant land but is retained in our own community. In this way we may largely become independent and self-supporting. It should be our rule when we go to the store to inquire for and purchase articles that are manufactured or produced at home. Teach this to our families, and in that way we will assist in providing our own people with employment, build up the country, and encourage those who live among us to invest their money in enterprises in our own community.

I believe it may be interesting to this great congregation if I shall detail to you some of the circumstances connected with the recent visit made by President Smith and a number of members of the Church, to the state of Vermont, where a beautiful monument was dedicated to the memory of the Prophet Joseph Smith.

On the 18th day of December last there left this city, in a private car, 30 souls, 29 of whom had been invited by President Smith to accompany him to the dedication of the monument. I desire to say that we all, including President Smith, paid our own expenses. I have heard that some people were fearful we had received some special favor from the tithing fund of the Church. I had charge of the finances and the business management of that party, I therefore know what I am talking about. Not many Latter-day Saints have felt suspicious about this matter, but some who do not pay tithing seem unduly anxious for fear someone else shall benefit by the tithes other people pay.

By the kindness of the railroad companies, the car in which we journeyed was taken from place to place with great rapidity and without unnecessary delay. All along the road, from the time we left the depot at Salt Lake City until we arrived at South Royalton, Vermont, the railroad officials looked after the welfare of the party, and many general officers of the various railroads came aboard to see that every possible convenience and comfort were provided. We arrived at our des-

tination without difficulty, after a splendid journey across the continent. It was a great change for some members of our party, who had crossed the plains in early days with ox teams, and some with hand-carts, when it was dangerous to travel because of the Indians. Some had known the privations and difficulties of frontier life, having wended their way to this country during the pioneer peopling of the valleys. Now they were permitted to go over the same route on a great railroad, in a palatial car, with all the comforts and conveniences that could be furnished.

We had beautiful weather while going to our destination, until the evening of the 21st, when we encountered snow, the first we had seen since leaving home. We arrived at South Royalton, the railroad station at which we were to leave the train, on the morning of the 22nd. There we found that about five or six inches of snow had fallen during the night, and this provided excellent sleighing for the party, most of whom went to Tunbridge, which was the home of the grandfather of the Prophet Joseph Smith. We examined the town records there, and were treated with kindness by the people. I should have stated that, on arrival at South Royalton we were met by Elder Junius F. Wells, who had been in charge of the construction of the monument, and found that he had made all necessary arrangements for us at that end of the line. The people of South Royalton were waiting to make us welcome; they had decorated, festooned, and seated a comfortable hall, where we held meetings and gatherings and became acquainted with the people. We appreciated all this, and every member of the party was made to feel that we were in the hands of friends. President Smith and associate leaders were especially sought after and received most kindly welcome on every hand.

It was a singular thing that last season practically no snow had fallen in that section up to that time; the weather had been pleasant and mild. To

my mind it was an evidence of the blessing of our Heavenly Father on the erection of the monument to the memory of the man He chose to open this latter-day dispensation. On the afternoon of the 22nd, we met about thirty members of the Church, who had come from New York and Boston to participate in the dedicatory services. These visitors, with the company from Utah, and residents of South Royalton, assembled in the evening and were agreeably entertained by some of Zion's sweet singers, including Lulu Gates, Robert Easton and Ellen Thomas.

On the morning of the 23rd of December, the 100th anniversary of the birth of the Prophet Joseph Smith, the people of the surrounding country began to gather at the South Royalton hotel, where members of the party were stopping. Because of the thaw on the night of the 22nd, the snow had largely disappeared, and the result was that the people brought conveyances of various kinds—sleighs, wagons and carriages. We were informed by Brother Wells that these vehicles were furnished gratis by the citizens, to convey the Utah party and friends to the site of the monument. We were duly seated in the carriages, etc., and safely reached the place where the dedicatory services were to be held. Arriving there, we beheld a beautiful monument and a lovely cottage. We were astonished to see what had been wrought within the short time that had elapsed since Brother Wells had gone down there to supervise the work. The Church had purchased about 80 acres of the land surrounding the birthplace of the Prophet Joseph Smith, including the orchard, the old cellar, and the hearthstone of the home in which he was born. We found there had been built around and over the hearthstone, which retained the original place it had formerly occupied, a beautiful home, where will reside a care-taker of the property and of the monument. A peculiar feeling and influence came over us as we realized that we were standing on the ground where the Prophet first

beheld the light; an event that we may say, marks the beginning of "Mormonism;" and that this location is now the property of the Church of Jesus Christ of Latter-day Saints. Our tears flowed freely, under the influence of the Spirit, every soul was humbled, every heart was melted, and we rejoiced in the blessings of our Heavenly Father.

The people began to gather, coming in wagons, or on horseback, or walking, until several hundred had assembled. The house would not hold them, so overflow services were held outside, while the dedicatory services that had been arranged for were being conducted in the house. The people rejoiced with us. They had appointed one of their number, Dr. Fish, to speak words of welcome, and he complimented the people of Utah, and the Church, for having completed in their locality a monument of such exquisite beauty. They were delighted and pleased, and desired us to understand that they would assist in protecting the property from vandalism, and that it would be safe in their community. He said they honored us for the work that had been done. Brother Junius F. Wells made a report of his labors during the course of the meeting. While he addressed us we were gladdened in our hearts to observe that he had warmed the feelings of that community towards him, and won their love and respect; they seemed to look upon him almost as one of their own. An account of the services has already been published, including the dedicatory prayer, and almost every thing pertaining to the occasion, but I will refer to some incidents that have not been printed, at least I have not seen them in print.

Many people do not understand what a great task it was to get this monument in position. The shaft itself weighs somewhere near forty-three tons. It is erected upon high ground, and had to be carried five and a half miles from the railroad upon a specially prepared wagon, the wagon weighing eight tons, the tires of the wheels being twenty inches wide. The country road could not bear the great weight of the

immense blocks of stone of which the monument is constructed, and a track of oak planks was laid upon the ground and the big wagon was rolled upon that. When the first effort was made to haul it, twenty of the best horses in that country could not move the wagon. Afterwards, by means of block and tackle, it was successfully moved, although sometimes only a few yards, or a few rods a day, until the monument was gradually taken to its destination. The people of that country said to Brother Wells, "You will not be able to get it into position because of storms and snow; the roads will be so slippery that you cannot haul it." Brother Wells said to them (evidencing the faith of his lineage) "We will get there, the Lord will open the way." So the storms held off until the monument was in place, the cottage roofed, and the doors and windows roughed in, then it began to snow. The people of that country refer to this two months of pleasant weather, at a time when ordinarily they have snow, as Wells' weather, in compliment to the man who had faith in our Heavenly Father in carrying out the purpose undertaken. Another thing was called to our attention, which interested those who lived there, the railroad men were afraid to carry the heavy stone across the railroad bridge over White river, so it was unloaded from the railroad car onto the wagon, and then it was found the wagon bridge would have to be strengthened. Investigation showed that the bed of the stream was quicksand. Brother Wells, therefore, had planks placed on the quicksand to sustain the heavy timbers required to strengthen the bridge, and by that means they were able to accomplish what they desired. Thus roads and bridges were made, and the people cheerfully assisted in the work. The block and tackle referred to had to be fastened to trees along the road and those who lived in that section permitted their trees to be used for that purpose, although it either barked or uprooted them. One place on the road was an especially bad obstacle; it was

very marshy; and Brother Wells went to the Road Supervisor and asked if he could have it filled up. He smilingly replied that it was a noted landmark in the country, and it would be impossible to fix it, the oldest inhabitant unpleasantly remembers that disagreeable mudhole, "but," he said, "it is the only way you can go, and I am afraid we can not do anything to help you." The same evening they got there with the monument shaft, a hay-press sunk in the mire, and they could scarcely get it out. That night our Heavenly Father was petitioned to assist, for the great rock had to be taken over that bog next day. During the night the temperature dropped 30 degrees, the mud was frozen solid, and it proved to be about the best piece of road they encountered on the trip.

After the dedication services, which were attended by people who manifested great interest, considerable literature was distributed to those who seemed anxious to learn something about Mormonism. A meeting was held in the hall that had been prepared, on the night of the 23rd. Many gathered in from the surrounding towns and settlements, and we had a delightful time. The brethren proclaimed the Gospel of Jesus Christ; told why we believed that Joseph Smith was a Prophet of the Lord, and testified to the divinity of his mission, and to the authenticity of the Book of Mormon. After the meeting the people remained to shake hands and ask questions. We felt again that we were in the society of friends.

The monument stands in a beautiful location. The newspapers of that section made the statement that it is the greatest structure of its kind in the state of Vermont; indeed, it is the largest polished shaft in America, and is characteristic of almost everything else in the way of building that has been done by the Church since its organization.

On Sunday, the 24th, we went to Boston, where two meetings were held with the Saints. On Christmas day we visited the old home of Robert Smith,



the first ancestor of the Smith family in this country. We drank water out of the well that was, no doubt, dug by his own hands or by his family. We visited the home of Grandfather Asael Smith, who moved from the state of Massachusetts to the state of Vermont because he had been imprisoned and fined for entertaining the unpopular Quakers, evidencing the disposition of the man to do what he believed was right regardless of popular clamor. The records disclosed that Grandfather Smith was the first moderator of the Universalists' church in the town of Tunbridge. President Joseph F. Smith and some other members of the party were entertained in the home of one of the foremost men of the Universalists' Church in America, and ate Christmas dinner with him.

We boarded the train on Christmas night and were taken westward. On the morning of the 26th, we arrived at the little station of Palmyra. There we found carriages awaiting us, and we began a tour of that section of the country, visiting places of much interest to the Latter-day Saints. We went to the former home of the father of the Prophet Joseph Smith, where Joseph came with the plates after he had received them from the hand of Moroni, and where, it is said, he received the manifestations of the angel, who appeared to him three times in one night. We went into the grove where Joseph had knelt down and asked the Lord to inform him which one of the churches he should join. We were impressed to sing, in that hallowed place, the beautiful Mormon Sunday school hymn, "Joseph Smith's First Prayer." Mr. Chapman, who owns that property, and who accorded us every possible courtesy, informed us that the grove we went into never had a tree cut down. The property had fallen into the hands of his father after our people had moved away, and he had held those woods sacred, and they took their timber from other groves around there. We were taken inside the house and shown the room where a part of the Book of Mormon

had been translated. We drank water out of the well that was supposed to have been dug by the father of the Prophet Joseph Smith. The house was built by his brother Alvin. Every kindness and consideration possible was extended to us by Mr. W. Avery Chapman, who now owns the property. In the stream of water in the pasture, near the house, is a place that had evidently been dug out, making a pool sufficiently large for baptisms, and we were informed that some of the first baptisms of the Church, after those in Seneca Lake, were performed in that little pool. It has been left as it was, and they have never straightened up the ditch bank.

We visited the Hill Cumorah and were accorded the courtesy of going thereon by the wife of Mr. George Sampson, a brother of Admiral Wm. Sampson, who before his death owned the property. When we went up there and looked around, we felt that we were standing on holy ground. The brethren located, as near as they thought was possible, the place from which the plates of the Book of Mormon were taken by the Prophet. We were delighted to be there. Looking over the surrounding country we remembered that two great races of people had wound up their existence in the vicinity, had fought their last fight, and that hundreds of thousands had been slain within sight of that hill. Evidence of the great battles that have been fought there in days gone by are manifest in the numerous spear and arrow-heads that have been found by farmers while plowing in that neighborhood. We were fortunate enough to obtain a few of the arrowheads. Upon the hill, near a little grove of timber, the party stood and sang that glorious hymn:

An angel from on high  
The long, long silence broke;  
Descending from the sky,  
These gracious words he spoke:  
Lo! in Cumorah's lonely hill,  
A sacred record lies concealed.

And then, under the inspiration of the Lord, President Smith offered one of

the most profound and beautiful prayers I have ever listened to. Everyone present was melted to tears. We felt the presence of the Spirit of our Father; and all who were there can testify that it was one of the most supremely happy moments of their lives. After that memorable experience we returned in the carriages to Palmyra and were entertained by some of the prominent citizens of that town. We were shown by Pliny T. Sexton a full set of the original sheets of the first edition of the Book of Mormon. We saw the old printing press upon which it was printed; and were received with much kindness and courtesy by everybody whom we met.

That night we took train and resumed the journey westward, arriving the next morning in the city of Cleveland, from whence we went by street car to Willoughby, and proceeded by other conveyances from there to Kirtland, the old home of the Church of Jesus Christ of Latter-day Saints. Coming in sight of the town the first thing that greeted our vision was the beautiful temple of Kirtland, and as we beheld it we felt that there was one sacred building that had passed from the hands of the Latter-day Saints. I hope the day will come, if it be the will of our Father, that it will again be possessed by the Church that built it. It was there that the Prophet Joseph Smith and Sidney Rigdon saw the Savior upon the breastwork of the pulpit. It was there that Moses committed to them the keys of the gathering of Israel; and that Elias and Elijah came in the power and majesty of their great callings, and delivered the keys that had been committed to their care in the days of their ministry on the earth.

We were received very kindly by Mr. U. S. Green, one of the apostles of the Reorganized Church. He took us through the various rooms of the building, and many of us were made to feel in our hearts grateful to the Lord that we were permitted to stand upon what had indeed been holy ground. When we realized that the building was constructed by people in extreme poverty, how courageous men

worked during the day to lay the foundations and build the walls of that structure, and then at night stood and defended it with weapons against those who had sworn that the building should never be completed, we could not help but feel that it was no wonder the Lord received their offerings and blessed them as few people have been blest upon the earth. We saw the little town of Kirtland and some of the houses that were built in early days by the men who lived there, among others the home where the Prophet resided, and where the Patriarch had lived. The old home of Sidney Rigdon, and some others are still standing, but are fast going to decay. Practically no new structures are being erected, and it is only a little village, while the people who moved from that section of country out into the wilderness of the Rocky Mountains have builded a commonwealth, and have taught hundreds and thousands of our Father's children to honor and glorify His name.

Then we resumed our journey homeward again, receiving everywhere on our return trip the same courtesies as we had before. At Chicago we were met by people from Kenosha and taken in a special train to large manufacturing establishments in that town, and in Racine. Everybody extended to President Smith the right hand of fellowship, and kindness without stint were extended to him and to his party wherever we went. After holding a delightful meeting with the Saints in the city of Chicago, we continued westward. I must tell you that every night before we retired, from the time we left until we returned, President Smith gathered his little family around him (he treated us as such), the hymns of Zion were sung as we sped across the plains, or through the cities, and prayer was offered before we retired to our beds. The last night on our return journey, as the old year was passing away and the new year being ushered in, we crossed a section of country where our people had wandered many weary steps. We were called together by President Smith, and after singing several of the songs of Zion, each

member of the party was permitted to testify of the goodness and mercy of our Father unto us. The Spirit of the Lord was poured out upon us, and we shed tears of joy and happiness. We thanked God that we had been permitted to go upon this journey. Only one regret entered into our hearts, and that was, that more of the sons and daughters of Israel had not been able to avail themselves of the same blessed privilege. On the morning of the first day of January, 1906, after a journey of two weeks without sickness, accident or delay, with no unkind word, and with nothing but brotherly love from our Father's children wherever we met them, we were welcomed home by our families, and ate our New Year's dinner with them.

I say to you, my brethren and sisters, that the work that was done in the erection of that monument is a credit to Junius F. Wells; and the completed structure is a credit to the Church of Jesus Christ of Latter-day Saints. Many of our Father's children will receive the testimony of the work of the Lord from meeting those who will labor and minister in that section of country. What has been done there is a beginning of the building up the waste places of Zion. In New York, Chicago, Denver, Chattanooga, Milwaukee, Independence, and many other places, there will be mission homes reared for the Latter-day Saints, and places for the worship of the Lord. Zion will be redeemed, and the world, which now misunderstands the work of "Mormonism," will live to know that it is the power of God unto salvation to those who will keep the commandments of our Father. My testimony is that the work grows apace, and that the children of men are receiving "Mormonism" in their souls; that it is the work of our Father. We may be puny and weak of ourselves, but if we will be virtuous and pure in our lives, if we will do what we know to be right, men and women will be raised to continue the work of the Lord, until our Father's work will have been done in the way that He desires. Those who misunderstand us now will know us better.

Those who believe we have selfish motives will be undeceived, and our brothers and sisters of the world, who desire the truth and wish to know what the Lord wants of them, will be pricked in their hearts and accept the Gospel. Zion will rise and shine, and will become the glory of the whole earth, the Lord God of Israel has so decreed. May God bless you. Amen.

The choir sang the anthem, "In Our Redeemer's Name."

Benediction was pronounced by Elder Solomon Hale.

Conference was adjourned till 2 p. m.

## OVERFLOW MEETING.

An overflow session was held in the Assembly hall, commencing at 10:30 a. m. The presiding officer was Elder Rudger Clawson, and Prof. Charles J. Thomas conducted the singing, assisted by the Temple choir.

The choir and congregation sang the hymn commencing, "How firm a foundation, ye Saints of the Lord."

Prayer by Elder Bryant S. Hinckley.

Singing by choir and congregation, "Now let us rejoice in the day of salvation."

## ELDER JOSEPH A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice this morning with you in meeting in this assembly hall, in continuation of the great conference we have been holding, and I rejoice in the remarks that have been made during the meetings that have passed. I am gratified in the report that has been made by the Prophet of the Lord, showing the great prosperity that the people are enjoying at the present time. While I have been at this conference, I have had many evidences that prove to me that what President Smith said at the opening meeting is true. I could not help but remark this when I looked upon the faces of those children that furnished the music for the afternoon session yesterday. Zion is assuredly prospering and growing. I heard a

gentleman say something about prosperous men the other day, and successful men, and I said, "By what rule do you measure your successful men in this world? Is it those who make a success in accumulating means?" And he said, "Well, I suppose that is the way I measured the successful men." In various avenues of life we have found men that have been very unsuccessful, although they have accumulated means, and these men have been held up to the people as examples of honesty and integrity. But when I look upon the faces of the children of Zion, and hear their songs, and listen to their sweet voices, I feel within my heart that the parents of these children are successful, although they may not have much of this world's goods.

In the mission where it is my privilege to preside, the Elders are performing a good work, preaching the Gospel among the people. They are meeting a great many people, making many friends, although very few converts are brought into the Church. Still with the friends that we are making, we feel amply repaid for the time and labor that has been spent in preaching the Gospel to the people. In many settlements and districts where the Elders have labored they are opening their doors today who have never done so before, and they are giving the Elders an opportunity to preach upon the street corners, although some of the cities, towns and villages have refused the Elders this method of bearing their testimony. We feel that the hand of the Lord is in all this. We feel that He is protecting His great work, that He will bring it out triumphant, and that what puny man may endeavor to do to overthrow it will be of no effect whatever, for we know it is the work of the Lord. We know that He is accomplishing His purposes, and often times He accomplishes them in a way different to that we would follow if we were left to ourselves.

There is a matter that I would like to speak about, and I feel that it should be taken notice of by the Lat-

ter-day Saints. There are members of the Church going to Colorado, in different parts of the mission, seeking employment among people who are not of us, whose sympathies are not with us, even among those who are opposed to this latter-day work. Some of our boys and girls come among those people, seeking employment, and in some instances older men and women, and as the people are not in sympathy with us, they do not aid those who thus come in their midst, and they are cold and distant. These brethren and sisters come back again to us in the mission, and to the different stakes, and in this manner members of stakes are being scattered. Now we are trying to show them that most likely they are the ones who are at fault, they are to blame for the condition which confronts them. Many times, as was said yesterday by one of the brethren, we too readily see the faults of others, but if we would just look within our own selves we would probably find the real cause for the complaint we have been making.

You boys and girls, if you leave your homes to go into our mission fields, if you go there to seek employment, or to study, or for recreation, it matters not what, you should first go to your Bishop, seek counsel from him, obtain his blessing before you depart, and I tell you that you will be blessed if you will do this. But if you go there upon your own responsibility, and mingle with people of the world that you have not known, you will find that you have shouldered a serious responsibility. One day in our little meetinghouse, I saw the face of a young lady that seemed familiar to me. For a few moments I could not place her, and then I remembered that I had met her in one of the wards of Zion, and I went up to her, and said, "What are you doing here?" She said, "I am trying to get a little rest. I have walked this city from one end to the other, and ten miles out, seeking employment. I have answered every likely advertisement that I have seen in the paper, and I don't know what to-

do." I said, "The best thing you can do is to go home; there is the place, go home where you belong." She said, "I thought I did not get enough wages at home, I thought the people were not treating me as they ought to do, but now I realize that I alone am to blame. Now," she said, "how am I to get home, I have spent all the money I had, and I am without anything to help myself." I said, "You go up stairs, my wife will take care of you. You rest a while, and we will talk the situation over and see what can be done." The result was, she came back to her home in Utah, and is glad she is again here. You could not get that girl to go out into Colorado, or into California, to seek employment again. She went away without the blessing of her Bishop. She went away without the blessing of her people, and she went upon her own responsibility. There are others who do the same thing, but some of them do not return in as good shape, or escape as easily as she did. I am sorry to say that some of them fall by the way side, and will never get over it as long as they live, never can wipe out the stain that has come upon them. My advice is, remain at home, although you may not get just as much wages as you might in the world. Remain at home under the influence of the servants of God, where you can receive counsel from your Bishop, and where you can attend and be benefitted by the Sunday School, the Mutual Improvement Associations and other means of comfort and blessing in Zion. Our Elders are doing all they possibly can to befriend girls they find in the mission who have drifted away from home. Some of these girls have become discouraged, and have married non-members of the Church, and they are sorry for that. They would give all their lives if they could only return again. I would like to sound this warning in the ears of every man and woman in the Church who is thinking about leaving home, and I would like to have them understand and see it as I see it.

When you let your sons or your

daughters go out to preach the gospel in the world they are safe. I was very much impressed with the remarks of Brother Kimball the other day, in regard to this matter. When you send your sons or daughters into the mission field, you send them there under the protection of God, our Eternal Father, and the prayers that you offer up in their behalf. You do not feel sorry or worried about their condition, and what temptations, even, they will have to meet, or as to their ability to overcome the temptations. You do not feel concerned over these things, for you know they are in the hands of God, you know they are strengthened and blessed by His power, by His Holy Spirit, and are sustained under that influence; and you are perfectly willing to trust them among the nations of the earth, in the cities of the world, wherever they may be sent, and feel that they will return again to their homes in safety. President Ben E. Rich said yesterday that, of the thousands of missionaries that had been sent to him in the mission field, he could count on the fingers of one hand all the Elders who had fallen and returned with a dishonorable release. I have been connected with the Colorado mission almost since the first Elders went into that field, and can say that all the Elders who have come home from there have returned pure and unspotted from the sins of the world. They have come home undefiled, and can look their fellow men in the face and say, "I have performed my duty to the best of the ability God has given me."

Our mission district embraces a variety of climate. In one part there is perpetual snow, and in another part we almost have the tropics, tropical fruits grow there. We have, therefore, the opportunity of transferring our Elders to places that will be favorable to their health conditions. We have the dry climate that is suitable to some conditions, and for recovery from some diseases; and we have the moist climate, where it rains a great deal. Our Elders have been transferred from



one part of the mission to the other, as may be deemed necessary, and their health has been kept good. Very few Elders have returned who have been afflicted or sick, and we have never lost an Elder by death in that mission field. A very few of the Elders have had typhoid fever, or pneumonia; but other diseases have not afflicted them. It is stated by the physicians of Colorado that there is no such thing as malarial fever in that state, unless it has been brought there from other parts of the country. Therefore, your sons and daughters who are laboring in that mission field are in a healthy country, where they can be transferred in such manner as will conduce to their health. If we find that a damp climate does not agree with them, we transfer them to a higher and dryer place that puts new life into them, and they go forth with new energy in the performance of their duties. Elders have been transferred to Colorado from Great Britain on account of their health, and from the Southern and the Northern states, and these Elders have, in every instance, soon regained their health and performed mission work. Your girls who have been sent as missionaries to that field are also in good health. I am very much pleased with the success of the ladies in the mission field. Our sisters in Denver are busy, in fact have more than they can do in meeting the appointments made for them by the Elders. People say, "We would like to talk with some of your women; we would like to hear Mormonism from the women's standpoint." Our sisters visit the homes of the people, answer questions for them, read to them, and teach their children, where the Elders do not have access to the homes. They are accomplishing a great work; we have a noble band of them in the mission field at the present time, and the people sing their praises.

Brethren and sisters, I am thankful for the Gospel, and the testimony that the Lord has given unto me. I am thankful that I have been born of goodly parents in the Church of Jesus

Christ of Latter-day Saints. I am thankful for the word of God we receive from the men who stand as His mouthpieces unto the people in this generation.

My brethren and sisters, we are living in a critical time for this people, a time when it requires all the faith we can muster in order to remain true and faithful to the covenants we have made. Let us keep our eye upon the servants of God, that He has raised up in this dispensation. Let us follow their lead, and God will bless this people and bring them off triumphant, which may He do is my prayer, in the name of Jesus. Amen.

#### ELDER RULON S. WELLS.

My brethren and sisters, I rejoice exceedingly in the labors that have been accomplished by the Latter-day Saints for the salvation of mankind. I reverence those men and women who are laboring for Zion and her interests and welfare, both at home and abroad. I do not believe there is anything else in all the world that will compare with the unselfish devotion shown by members of the Church of Jesus Christ of Latter-day Saints. It has oft times been said that this is an individual work; there is something for each one to do. Ordinarily, in the world, we hear them speak of the clergymen and the laymen; sometimes I wonder what they mean. I presume they mean that clergymen are those who advocate the doctrines of the gospel, who are preaching the word, and laboring in the vineyard of the Lord; and by the term laymen, I presume they mean those who lay down and do nothing in that line. I do not know whether that would be considered a correct interpretation, but that is the thought that comes to my mind; and I rejoice in the fact that we have no laymen, in that sense, among the Latter-day Saints, but that all are expected to labor for Zion and her interests. And what a grand labor it is that we are engaged in, a labor that our Father has imposed upon us for

the salvation of the souls of the children of men! What a noble work it is! What an army of laborers there are! We send forth a host of missionaries into various parts of the world, upon the islands of the sea, into foreign lands beyond the ocean, and also to the states and territories of our native land! Our sons and daughters are thus laboring for the salvation of the souls of men. Here at home we are organized into various associations, quorums of the Priesthood, Stakes of Zion, Wards, Sunday Schools, Mutual Improvement associations, and all of the various organizations that have been founded and established among the people that they might be educated to labor for the salvation of souls. If there be one who is not engaged in some part of this work, he also ought to be given something to do, and a reproach is upon the Bishop for neglect of duty, unless it be, perhaps, that the unemployed one is not willing to engage in that labor. It seems to me that the work we have to perform is worthy of our best efforts and utmost energies, and when we engage in it we ought to labor with all our might. Unfortunately, we find some who go at this work in a half-hearted way, who treat it slightly, and do not cheerfully give their best energies and efforts, who are dilatory and neglectful of the labor that has been assigned to him or her. That kind of labor is not satisfactory to the Lord, and will not be rewarded by Him. If you were to labor in some mercantile establishment with a view simply for putting in time, not giving your best thought and energy in performing your duties, your employer would not be satisfied, you would have your wages reduced, or possibly you might be dismissed from the service. I believe that our Father in heaven expects zealous, energetic work from those who are employed in His vineyard.

We read in the scriptures: "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." Let us analyze this scripture, and see if we cannot

learn what the Lord expects of us. I think, if we will give it our attention for a few moments, we will come to the conclusion that He desires a great deal from us. As already stated, There are some who perform their work in a half-hearted way. Some young men engaged in Mutual Improvement association work will do a little, provided they easily find time to do it. They say, "I have got to earn my living, I have to work at that so many hours in the day, and when evening comes, if I am not too tired, and there isn't some amusement that I want to engage in, I will attend to the duties that have been assigned me, if I find enough time to spare." That is not the proper spirit of this work, and it is not satisfactory to our Father in heaven, who requires a great deal more at our hands. It is not seeking the Kingdom of God first, but is putting it second; it is contrary to the commandment of the Lord. On the other hand, we should feel that our first duty is to do that which the Lord requires of us. I should feel that, when a duty has been assigned to me, I will accomplish it if all else fails. I will labor, if need be, from early morning until late at night, until my body is weary; and when I have labored to do what the Lord has desired of me, and have accomplished that work, then, if I can find time to earn a living I will do it, but if I can't I will starve if need be. Now that is what I understand the Scripture quoted means. But I do not think that any laborer in Zion who pursues that policy needs to starve. We find that those men and women who are devoting their lives to the doing of their duties are not beggars, nor suffering with poverty. Here is the promise, if you will seek first the kingdom of God and His righteousness all other things shall be added unto you. Have you faith in that? Do you believe that? If you do not, you do not believe in the promises of God. Now I hope no one will think I mean that he can justifiably neglect his daily vocation, and fail to provide for his family. That

is one of the duties God requires of him; but I do say, and yet not I, but a greater than I has said, "Seek ye first the kingdom of God and His righteousness;" and that should govern the laborers for Zion, both at home and abroad. If we give the Lord that allegiance if we put Him and His kingdom first, and labor with an eye single to His glory, what a grand work will be accomplished by this magnificent organization which our Father has established upon the earth for the salvation of the whole world! We are not placed upon this earth simply to eke out an existence, to earn bread and butter, live a while and die. No, there is a grander and nobler purpose, that is, we come here upon this earth, obtain these tabernacles which the Lord designed should be His temples, and seek to cleanse and purify them, that we may be prepared for the great eternal life which is beyond. May the Lord help us to attain it, is my prayer, in the name of Jesus. Amen.

#### ELDER BRIGHAM H. ROBERTS.

My brethren and sisters: The fact that we are here assembled in the morning, in an overflow meeting of the general conference is one among other evidences of the growth of the work of the Lord.

I presume that when the great tabernacle on this block was erected, it was supposed by the brethren who accomplished that very remarkable work—that is, remarkable when their circumstances are taken into account—that for very, very many years there would be ample room for the gathering of the people at the general conferences; but, in the course of time, it was found it was not equal to the requirements of the people upon the Sabbath afternoon, at least, and it became necessary to hold an overflow meeting. Then, after a little while, it became necessary to hold the overflow meeting in the morning as well; and we find it necessary on this morning to hold such a meeting. I

expect the time will come, as Israel shall continue to gather into the stakes of Zion and more representatives shall come from the various stakes to attend these conferences—I expect that we shall find it necessary to hold overflow meetings, not only upon the Sabbath day, but upon other days, until we will hold our general conference in sections.

We will find ourselves in the same condition that the Nephites were in during the time that the Savior ministered among them. They gathered together in such multitudes that it became necessary to divide them into groups, and to send members of the council of the Apostles to these different groups to hold meetings with the people and dispense the word of God. And this in order to accommodate the multitudes, who were gathered together. So I doubt not we shall have to do in the future.

I think we may comfort ourselves with the reflection, however, that no matter into how many sections the conference may be divided, in order to accommodate people, we shall find that in every case, in every section, the word of the Lord will be there to meet the people and instruct them; and there will be no reason why that Spirit of the Lord will not be as potent in one division of the conference as it is in another; so that all the people may rejoice in receiving instruction from the one Spirit, from the one source, even as we, this morning and this afternoon, in the overflow meetings, may partake of the one influence that is present and dominant at this conference.

And that is what we seek, that is what we come to these conferences for—to partake of the influence of the Spirit of God and receive instruction and enlightenment from it; and those who come hungering and thirsting for it shall not go away empty.

I listened to a speaker, not long since, who expressed the conviction that "An inspired speaker requires an inspired audience." I believe that is

true. And if that is a conclusion drawn from the experience of one not of our faith—and the man in question was not of our religious faith—how much more abundantly true it is in our experience who have been so definitely taught the necessity for both speaker and hearer to be inspired by the Holy Ghost in order to understand divine truths.

In my thought upon the Gospel and its development, there is no one thing connected with it which has more impressed me than the fact that of all the teachers, the Lord is the wisest instructor. He adopts strictly scientific methods in teaching. He is a splendid workman. If He were to undertake to fashion or mould iron, I do not believe He would attempt to bend it cold, but like a wise craftsman, He would heat the iron. If He desired to weld it together, He would put the metal into at least a half-fused state, so that there would be some prospect of uniting it, or welding it together. As He would heat the iron, and then bend it to His purpose or design, so in giving instructions to a prophet or to a people, we shall find that He prepares the minds of the people to receive the truth before the truth is announced.

Have you ever studied the conditions under which the Lord gave revelations to the Prophet Joseph? If you have, you doubtless have been struck with this truth, namely, that in every case the mind of the Prophet was in an inquiring attitude towards God. How came he to receive that first, great revelation with which this work began, and by which he was brought into the very presence of God, the Eternal Father and His Son Jesus Christ? Why, you will find that he was inquiring of the Lord, anxious to know. And by putting himself in that attitude, he bore witness to the heavens that he was prepared to receive the truth, and hence the Lord revealed Himself fully unto this Prophet, created him in fact a witness for God in the earth; a witness who could speak to some purpose, and testify with

power, because he knew. He had seen the Lord, he had conversed with Him in the heavenly vision. He had received a message from God; he had received knowledge of such a character that it must end in revolutionizing the whole world in respect of its conception of the nature of God. You will find in every case where the Prophet received communication from God, it was the result of his asking. When others received revelations or intelligence from God it was because they came to the Prophet asking. Joseph Knight, Oliver Cowdery, Martin Harris, Samuel H. Smith, Joseph Smith, Sr., came to the prophet to enquire of God, and they received revelations, and commandments not a few. The quorum of the Twelve Apostles, sometimes asked for revelations. That great revelation which sets in order the quorums of the Priesthood and puts them in their proper relationship one with another, that describes the extent and the boundaries also of their respective powers and authority—(Doctrine and Covenants, Sec. 107)—that great revelation came for the instruction of the Twelve Apostles and the Church of Christ, because the quorum of the Twelve Apostles sent a written petition to the prophet, asking that he inquire of the Lord that they might know their duties, and that they might know the extent and also the limits of their authority in the Church, that the mistakes and blunders they had theretofore made might not be repeated. The revelation on tithing came in response to the inquiry—"Show us, O Lord, thy will concerning the tithing of thy people." And the revelation telling how it was to be disposed of came in response to a similar inquiry. The great law of marriage, the system which includes the eternity of the marriage covenant, one of the most splendid principles ever revealed unto the children of men—the fact that the union between husband and wife, the holy family relations of children and parents, this great central, primary truth concerning these relationships and their continuance in time

and in eternity, came in response to earnest inquiry on the part of the Prophet. Well now, you have these examples before you, and I admonish you Latter-day Saints, in coming up to the house of the Lord, in coming to conference, that you come with minds anxious to know and to learn; and inasmuch as you come with this hunger for knowledge, this thirst for instruction, you will find the Lord responsive to that spirit of inquiry in your minds and you shall not go away empty. "Blessed is he," said Jesus, "who hungers and thirsts after righteousness, for he shall be filled." But it is necessary that men come in a prepared state when they would have a blessing of the Lord.

Now, my brethren and sisters, in thinking of the work of the Lord, the nature of my work calls upon me to study it as one of the world's great movements; to look upon this work of the Lord's and the doctrines it advocates in their relationship to the religious world, its relationship to the state, its relationship to all the systems of philosophy that have ever been in the world; its relationship also to all the dispensations of the gospel that have preceded it. Viewing it from that standpoint, I am sure it is rising to take its place in the systems of the world's thought. It is a religious force that will give direction to the thoughts of men in respect of their relationship to Deity, and of the relationship of Deity to the world; the relationship that ought to obtain between man and man; the relationship that men sustain to the eternities that are to come. And viewing Mormonism from that standing point, a standpoint forced upon me by reason of the work that I am engaged in as a teacher of the Mormon faith, and assisting in a humble capacity to set forth its history, I find my faith growing in this great Latter-day work. I am as satisfied as I am that I live that the system of truth that God has revealed to His Church will dominate the thoughts of men in generations to come; that it will gather together in one all truth, pertaining

both to ideas and conduct, and fix the world's standards of philosophical thought and ethical action in ages yet unborn. I predict that to be the destiny of this work in which we are engaged.

I would like to invite the thought of the Elders of the Church to this future destiny of the great Latter-day work.

I was very much interested in what Elder Wells was saying to you just now in regard to there being a great difference between our religious institutions and the religious institutions of the world. The difference of distinction for instance between laymen and clergy, as held in the Christian sects, and the absence of such a marked distinction in our system. Still I am of opinion that it would be well for us to recognize this fact, that while our system truly affords opportunity for all to be active and to be workers in the hive of the gospel of Christ, yet there is a woeful neglect by us of some of those opportunities. I do not know but what we can do, and perhaps with some profit, what it is said the peacock does. When we contemplate this work of ours, its height, and depth and breadth and grandeur; when we contemplate its completeness of organization, we have a right to feel proud of it; yet all personal pride ought to be dismissed from the thought, because we have had very little to do with bringing it into existence. Our pride in it must consist in pride of what God hath wrought; and I suppose it is proper to be proud of what God has achieved. But I doubt whether we can be just as proud of our individual conduct and actions connected therewith. And this is the point at which the action of the peacock, referred to a moment since, comes in. You doubtless have observed that the peacock is a very beautiful bird, and among other things, it has a most splendid tail, one that it can spread out, fan-shaped, to catch an immense amount of sunlight, and wherever a beam of sunlight strikes it, it gilds it with many and ever changing hues. The bird seems conscious



and apparently proud of this fact. It struts about the yard and spreads its tail to the utmost extension to catch every sunbeam possible, that it may reflect all the glory of which it is capable; and yet, in the height of its pride, as it struts about, if it happens to glance down at its feet, bare, scaled, black and ugly, its pride vanishes and it feels ashamed because of its ugly, black feet. So with us. We may be proud without limit of the Church which God has founded but whether we may be as proud of our own personal conduct within the Church is a question that may present a different aspect. If we will think of it from this standpoint, I believe that we too will draw in our feathers as the peacock does; and see but little occasion for self glorification. I speak in this way because of my connection with the quorums of the Seventy, and the Young Men's Mutual Improvement Associations. When I contemplate these institutions, and think what might come of them, and then think of what they are, and how we fail to reach the high levels of excellence upon which we might be moving, it seems to me that a little wholesome reproof for the mental laziness that obtains among us is quite seasonable. I am not so very proud of the status of our Seventies quorums. It seems to me that if our Seventies and all the quorums of the Priesthood could view the Gospel of Jesus Christ in some of its grander aspects, they would find in it an incentive that would prompt them to more vigorous study of the doctrines of the Church until they would make those great truths which God has revealed more perfectly their own, before going out into the nations of the earth to teach them. This is important, brethren, because if we are going to master this world, we must master it through our ideas, through the truths that God has given us; and we may not master the world even with that truth if we ourselves remain ignorant of it and its relations. And so, my brethren, the thing I would urge upon you, especially upon you who hold the priesthood,

whether you are operating in Mutual Improvement Associations or in the quorums of the holy priesthood—my admonition to you is that you go more earnestly about acquiring a knowledge of these great truths revealed to us, that when the opportunity comes to you to be a witness for the Lord Jesus Christ among the nations of the earth, you may be effective witnesses; that you may have something of which you can testify to some purpose; that you may give an intelligent reason for the hope that is within you. If there is one thing more than another to be reproved in Israel today, it is a lack of mental activity and earnest inquiry concerning the great things that the Lord has revealed to His people in this dispensation of the fullness of times. Now, don't regard me as an extremist in these things. It is necessary sometimes to contemplate things in their extremes, in order that you may beget even a reasonable amount of activity among the people in any given direction; and I present these thoughts to you, in the hope that you will be admonished by them to a more earnest effort to acquire an understanding of the great things that the Lord has so graciously committed to our keeping; and through which He expects that we, through an intelligent proclamation of them shall master the world. May the Lord bless you, is my prayer. Amen.

#### ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I have listened with very much satisfaction to the testimonies of my brethren, and have felt a thrill of divinity in their remarks. If I shall be favored with the Spirit of the Lord as they have been, I shall also be able to say something that may bring joy to my heart and to yours. Brother Roberts alluded to the condition of the Prophet Joseph when he besought the Lord with a full desire to know His mind and will, to be inspired with intelligence, light and knowledge, and his petition was answered in full measure. The personal manifestation of Divinity, the

Father and the Son, was a fulfillment of the promise that He would give liberally to those that seek Him with full purpose of heart. The divine personality of those heavenly beings came within the direct view and comprehension of this humble youth, and from them he received a message of eternal truth, yea, an inspiration, and his joy was great, and his heart full of satisfaction in contemplating this wonderful manifestation. How truly great it was he did not fully realize at the time, but in his humility he was prepared to receive further light and knowledge.

Three years passed away, we are informed in the history of this mighty event, and the Prophet was again inspired to seek the Lord with fervency, that his heart might be prepared for greater light, that the will of the Lord concerning himself and his future life, might be made known unto him. The Lord was again ready to answer that humble prayer, and He sent His servant, the Angel Moroni, to communicate with him, to inform him of certain mighty events that were to transpire in the near future pertaining to the welfare of the human family. This messenger also informed him of the existence of a sacred record, which record was engraven indelibly upon metallic plates, whose lustre had never been dimmed, whose beautiful characters had never been erased nor corroded by the elements or time, and had received perfect care which had preserved it with all its sacred Gospel principles. This heavenly being also gave him to understand that he would be an instrument in the hands of the Lord of revealing this great mystery for the benefit of his fellowmen, that he should have power to translate the record by the gift of God. The messenger also informed him that Elijah the Prophet should, at some future time, commit to him the keys that would unlock the prison house of the dead, and he should have power to minister for their redemption; for the keys that Elijah should bring would turn the hearts of the children to their

fathers, and the hearts of the fathers to their children, that when the Lord should come in His glory that He should find faith upon the earth, and the earth should not be smitten with a curse of unbelief. The young man was informed that he was to meet the messenger at the place where the records were concealed, once a year for the four succeeding years, to receive further instructions in regard to their translation, and to be reminded of the promises of the Lord unto him. When the four years had expired, the Angel Moroni delivered the plates to Joseph, and the record was afterward duly translated for the benefit of the human family.

In the early history of the Church, Kirtland and the region round about became a Stake of Zion, and the Lord gave a revelation requiring the Saints to build a Temple at that place. If you will refer to the history of the Church, you will find that the people actually did accomplish that great work. It was a stupendous work for them to undertake, the building of a house of such magnitude, in the days of their poverty and distress. President Heber C. Kimball records in his journal as follows

"The work that we did in the day time on the Temple walls, we stood guard over at night with our fire locks in our hands to prevent them from being torn down by our enemies, and yet amidst all this and the poverty of the Saints, and the fewness of their numbers, they accomplished this work, they finished this house and dedicated it to the Lord, and He accepted of that house."

I refer you now to the 110th section of the Book of Covenants:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us. His eyes were as a flame of fire . . . and His voice was as the sound of the rushing of great waters, even the voice of Jehovah saying, I am the first and the last; I am He who liveth; I am He who was slain; I am your advocate with the Father

... for behold, I have accepted this house and my name shall be here."

What a glorious testimony. What a marvelous finale this was to the services of the dedication of that house. The Saints had faith, they believed He would accept of their labors, but when He proclaimed before the Prophet and Oliver Cowdery that He had accepted that house, and that His name was to be inscribed thereon, how sublime must have been their feelings, and how great their joy when they were told of that wonderful manifestation, and heard those words of divine acceptance which had fallen from the lips of the Redeemer of the World.

Now if you will again refer to the revelation you will find the following:

"After this vision had closed another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said, Behold, the time is fully come which was spoken of by the mouth of Malachi, testifying that he, Elijah, should be sent before the great and dreadful day of the Lord, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be stricken with a curse. Therefore, the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

There was no baptismal font in the Kirtland temple, for the keys pertaining to the ordinances for the redemption of the dead were not committed to the Prophet until after that Temple was completed and dedicated. From that time until the present there has been a baptismal font placed in each Temple builded by the Latter-day Saints, in order that sacred ordinances might be performed for the living and for the dead.

My brethren and sisters, "Mormonism" is the Gospel of peace, life and salvation. It has never been a Gospel of war or contention. Contention does not belong to the Spirit of the Gospel or the faith of the Saints; but evil and

temptation exist in the world, and wherever it is manifest it is for the purpose of overthrowing the good, and this evil power has been fighting against the Latter-day Saints from the beginning, seeking to destroy the mission of the Prophet Joseph Smith. Though harassed and hated the work has continued to prosper, and the Lord has established His marvelous work and wonder in the earth. The saying of our Savior has been realized and demonstrated, "The world hated me, therefore it hateth you." Yet the Lord so loved the world that He gave His beloved Son for its redemption. The mission of the Latter-day Saints is now and always has been to try to convince the world that it is better to serve God than to serve mammon. But there is no force, no coercion in this Gospel. The spirit of peace, and of gentle persuasion, and of love unfeigned is characteristic of our leaders, and it is pre-eminently exemplified in all their teachings that they realize the truth of the doctrine that the powers of the Priesthood are inseparably connected with the heavens, and if any man should desire to assume unrighteous dominion or exercise undue authority over his brethren, Amen to that man's Priesthood. The "Mormon" Elder, as he proclaims these grand principles, also exemplifies the fact that he can call sinners to repentance, and teach them the better life, only by that spirit of gentle persuasion, which is so well expressed in the following lines:

"Know then that every soul is free,  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to heaven.  
He'll call, persuade, direct aright,  
Bless him with wisdom, love and light,  
In nameless ways be good and kind,  
But never force the human mind."

The choir and congregation sang,  
"O, say what is truth."

Benediction by Elder Don C. Walker.

## SECOND OVERFLOW MEETING.

In the Assembly Hall at 2 p. m. Elder George Albert Smith presiding.

The Temple choir and congregation sang, "Come, come ye Saints, no toil nor labor fear."

Opening prayer by Elder Samuel A. Woolley.

The choir sang, "Hushed was the evening hymn."

## ELDER GEORGE C. PARKINSON.

(President of Oneida Stake.)

My brothers and sisters, in attempting to say a few words this afternoon, I assure you I feel my weakness and inability, and trust I may be sustained by the same good spirit which has characterized this conference from the opening session. The Oneida Stake, over which I have the honor to preside, is situated in Idaho. It occupies all that part of Cache Valley which is north of the Utah line.

In that Stake there are 17 regularly organized wards, with a population of 6,000. The wards, quorums, and auxiliary organizations are all, I believe, thoroughly organized. The people feel well in relation to their duties in the Church, and are, as a rule, availing themselves of the privileges and blessings to which they are entitled. The wards of the Oneida Stake are compact, I think the farthest distance across the stake, from north to south, being about 20 miles. We are engaged largely in agriculture. Our part of the country is developing and growing nicely. We are interested in the subject of irrigation, and have expended, within the last two years, upwards of \$400,000 in the irrigation system, consisting of canals and reservoirs, which when completed, after an expenditure of another \$100,000, will bring into a higher state of cultivation between 30,000 and 35,000 acres of good land. These are inducements to the homeseeker, those who are in search of good land at moderate prices; and we extend the invitation to all such to come and make their homes with us. We are

building good meeting-houses and school-houses, as well as other improvements of a public character. Our people are thrifty. I think I am safe in saying that fully 90 per cent of all the people who reside within the Oneida Stake are members of the Church.

Our schools are in a very creditable condition. We have established an academy at Preston, the headquarters of the Stake. The home of this institution, a cut stone building, cost the people in the neighborhood of \$50,000. It is attended today by about 300 students. The institution is offering courses in High school and Normal work, also manual training and missionary courses. I think it was announced at this conference that the Oneida stake has the credit of heading the list as to the number of young men taking the missionary course in the Church schools. We have 100 young men and young women engaged in the manual training division of the school, and they are doing very excellent work. The spirit of the institution is felt in every ward, and in every home, for good. It is turning out men and women qualified to take up the responsibilities of life, in the school room as teachers, the counting house, the carpenter shops, and young men are going from there into all parts of the world to carry the message of glad tidings to the nations. We have today in the neighborhood of 90 missionaries from Oneida stake in the world preaching the Gospel. This is a record of which we are proud.

So far as I know, the people are united; they feel well, and are active in the discharge of their duties. The attention of the local authorities is occupied largely with the young people, especially those bearing the Lesser Priesthood, in teaching, training and educating them along the lines of their duties in connection with the responsibilities of the Priesthood which they bear. It is a joy to me to associate with the Saints of God. I am very grateful that I am considered worthy of a standing and membership in the midst of the Latter-day Saints.

I am thankful that there has come to my understanding a knowledge of the Gospel, a testimony of its divinity, and I have no aim higher than to be faithful, to be constant in season and out in the discharge of duty, leading men and women, and especially the young people in our midst, in the right way. The work of the Lord is growing, it is becoming magnified and stronger day by day. It is not as some people uninterested in its success would make themselves believe, waning, losing prestige and strength in the world. On the contrary the work of the Lord is gaining ground at home in the stakes of Zion, and abroad in the world. I bear witness before this vast congregation that I know God lives. I know that the work in which we are engaged is the work of the Lord. I know that those who are sustained by the prayers and confidence of the Latter-day Saints as the authorities of the Church are inspired of God; they are endorsed by Him; they enjoy the inspiration of His Holy Spirit. It is a pleasure to me to listen to their teachings, to accept their counsel, to reduce it to practice in that which pertains to my interest in life. I pray that the Lord may bless and sustain them, and give them greater inspiration; and that He may bless His people. His cause; that the truth may be made known, and that the Church of Christ may have greater power, greater influence, greater prestige for good in the nations of the earth, as well as at home where it is more thoroughly established. May His peace and blessings be in our midst and abide with us always, is my prayer in the name of Christ. Amen.

**ELDER WILLIAM McLACHLAN.**

(President of Pioneer Stake.)

My brethren and sisters, in rising before you this afternoon, I desire that the Spirit of the Lord shall prompt the words that I shall utter. I have no desire to say anything to the people in and of myself, for I have found out by

experience that nothing but the Spirit of the Gospel of Jesus Christ can enlighten the minds of the children of men, and bless them permanently.

There is a revelation in the Book of Doctrine & Covenants from which I shall read the first verse, contained in the ninety-third section:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am."

This is a passage that has interested me very much of late. I have had a constant and increasing desire grow up in my heart to obtain the testimony that is promised unto those who keep the commandments of God, to behold the face of Him who came into the world in the meridian of time, and who did so much for you and for me. I desire to live in harmony with the Lord, so that I can receive, in His own due time, this testimony, that shall enable me to bear record of Him in truth. While I know by the revelation of the Spirit of God that this is His work, I also know that it has been promised in His word through the Prophet Joseph Smith, that the Second Comforter will come unto the Latter-day Saints who have kept the commandments of God, who have been steadfast in their faith in His work.

I have never had any desire to criticise or find fault with those who preside over me. On the contrary, I have had a constant desire to yield intelligent obedience to their counsel and instructions, and to follow them sooner than I would follow my own inclinations, sooner than I would do my own will. I desire that this spirit shall increase within me while I live upon the earth, that I may be found faithful and true in every particular, valiant in defending the truth that God has revealed, and in sustaining it by practice in my own life.

When I was a boy, about 19 years of age, I received a testimony of the



truth of this work, through obedience to the word of God. That testimony was given to me for my individual benefit, and I have found it a great blessing and comfort all through my life. Had it not been for this first testimony that God gave me in my youth, I do not know where I would have been today; but it has preserved me, it has kept me stable and true to His work, willing to obey and to carry out the counsels of His will; and I feel today more willing than I have ever done in my past life to do the will of the Lord in whatever service He requires of me. I trust, my brethren and sisters, that we will ever strive to overcome our weaknesses, and bring into subjection to His will every inclination, every desire, every propensity or passion that would hinder the development of the powers He has implanted within us, not only for our own benefit but for the good and blessing and salvation of the children of men. We have received the Holy Priesthood of the Son of God. That Priesthood was given to you and to me for a purpose, not to gratify our own desires but to so live that the Priesthood should be magnified in the eyes of the people for the glory of our heavenly Father, the building up of His work, and the salvation of His children. That man who does the most good towards the salvation of his fellow men, that carries out the precepts of the Savior in this great and glorious work, is the one that will be most approved by Heaven, because he hath assisted the Redeemer in accomplishing His purposes relative to His children.

I do not desire to occupy more time this afternoon. I feel satisfied with my file leaders, with those that have been called to preside over us. I came here in the days of President Brigham Young. I considered him one of the greatest men that I ever became acquainted with in my life. I see many things in his career, in his counsel, and in his life to admire today. So also those that have followed him, because of their fidelity and integrity and devotion to the work of the Lord. I love

to associate with men who are true, who are obedient, who are humble, and who cultivate a spirit that is ready and willing to do the bidding of our Heavenly Father under all circumstances and conditions.

That the blessing of the Lord may be upon this people, the Latter-day Saints, in all their abiding places throughout these mountain valleys, in all the different stakes in which they are located, I ask in the name of the Lord Jesus. Amen.

### ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

It is a great pleasure to me to come up to headquarters and see my friends, and mingle with the Saints of God. I was raised here in Salt Lake, and associated with the people throughout the various stakes of Zion, in traveling and in missionary work, for many years, and now my abode is in Arizona. I have always said, it mattered little to me where I lived so long as I could be associated with my people.

I am happy in my relations with the Saints of God in the St. Joseph stake of Zion, in Arizona. Utah is dear to me, but Arizona today is still dearer. My interests and my home are there. As much as I love the place of my birth, and my many former friends and associates, there is no people so dear to me as the Latter-day Saints with whom I am associated in the stake of Zion where I am permitted to preside, and the good people who are not of our faith, in the territory of Arizona. I am somewhat acquainted with the inhabitants of these great mountain valleys, of the intermountain west, and in some of the states as far east as the Mississippi river; but, in all my travels I don't know that I ever came in contact with people so generous, so highminded and so liberal as are the Arizonians. The Arizona people, I mean those who have come from other sections of the world and now reside there, partake of the influence of that broad country. Their

feelings accord with the breadth of the acres in that great, wide territory of ours, and their deep and generous natures resemble the gorges of the grand old Colorado. We live in perfect harmony with the people of Arizona who are not of the religious faith of the Latter-day Saints.

It was my privilege recently to read a brief history of the territory, and of the settlement of that country, compiled by the Historians' Society, the "Pioneers of Arizona." In every part of the history that mentions the establishment of a settlement or mining camp, or any industry they give the "Mormon" people due credit, and speak of them in the highest terms, which I of course, know that they deserve. We do not always get this recognition, but as a rule, this people, from the governor down, are friendly, broad-minded, liberal and generous to us. I desire to have the people of Utah know that Arizona is only second to Utah in population, resources, surroundings, and environments. Its people are in every way the equal of those in this grand old state of Utah.

The St. Joseph stake of Zion is increasing. Only recently it was my privilege to organize a ward in the district of country above the canal system, in the Artesian belt, and the quotation came to my mind then, from the Prophet Isaiah, where he said that "water should spring out of the earth, and the desert should blossom as the rose." And here, out among the cactus, the mesquite, the lizards, and the dry sandy soil, where our brethren have driven down iron pipes in the earth, the artesian water comes pure and sparkling, bubbling and pouring up to the surface; and now we have organized a strong ward there. Just before I left home, I went a short distance from this settlement to another one, by the name of Artesia, where we organized a branch and coupled it on to the ward that I have spoken of. A few years ago some colonizers from the east had come in and taken up this land, driven pipes and made wells, and endeavored to build a town

or a village, but they couldn't do it. It takes "Mormons" to subdue the desert, the unity and co-operation of "Mormon" people. It seems to me that they are the only people that could ever have subdued this great intermountain desert. In this effort of our friends, they failed; some of them fought and killed each other, and the survivors became disgusted and sold out their holdings to our people. It was my privilege to go and assist them and fix up their affairs. We formed a little branch of the Church there, and they gave five acres of ground to build a meetinghouse on, and another of our Gentile friends offered five acres more, which we did not need. We expect to subdue that land, and we are producing now nearly everything that is necessary for the people. We have a valley of about forty to fifty miles in length, through which the Gila river flows. That is a river heading out in Colorado and New Mexico, and continuing in its course till it empties into the Colorado on the borders of California. We have been using the land there for raising alfalfa, and other crops that are easy to take care of, but we are endeavoring now to start fruit raising. It was my pleasure before leaving home to trim 600 trees upon my own place, besides farming, attending to my garden, and fixing up everything so that I could leave for a short time. When we left alfalfa was nearly in blossom, trees were in foliage, and the country was covered with a beautiful carpet of green, livened up here and there by patches of beautiful flowers, with the cacti and poppies on the side hills; everything was lovely, beautiful and thrifty. We have had a wet season, plenty of moisture, and grass and everything in the fields is in a very forward condition. We have suffered somewhat from floods washing out dams, but we are learning how to build new ones better.

This, we might say, is the temporal side of affairs, but I attribute the success of the "Mormon" people, in this and other sections of the country, to their obedience to the Gospel of Jesus

Christ. I have listened to arguments of sectarians, and others who have endeavored to draw people together and co-operate to build up communities, but I have said to them, and would state it to all the world, they can never succeed in co-operation, subdue the desert and build up homes therein, except by the principles of the Gospel of Jesus Christ, and the fellowship that comes in love for that Gospel. It can only be done on principles of righteousness, submission and obedience, by subduing ourselves, and bringing ourselves into subjection to the laws of the Gospel of Jesus Christ.

Our people are united. They have put themselves in order, and have endeavored to obey the laws of the Gospel. This is particularly true of our High Councilors and Bishops; they are progressive, noble men, looking after the interests of the various wards, branches and organizations among the people over whom they are presiding, and we are just like one great family of nearly four thousand people. I feel like I could put my arms around them and love them all; and I strongly think that they love me. If I did not feel that I had their love and their confidence, I would want to move away from Arizona.

We are united and in harmony in striving to build up, in that part of the world, the kingdom of God. We sustain not only each other but also our Prophet and President, Joseph F. Smith, and the Apostles of the Lord Jesus Christ. We sustain the presidencies of missions by sending our Elders to them to preach the Gospel. I have brought with me from that country on this trip 20 boys and girls who have come up to the Temple, and the boys are going on missions. I never saw such happy responses to missionary calls in my life, and for twelve and a half years I presided over what is now the Middle States mission. The Presidency of the Church called upon our stake for ten missionaries, and in almost less time than it took to get an exchange of mail there were 14 who responded. In nearly all

instances the call had been answered not alone by letters, but the boys have come and answered in person, and they are here ready to go anywhere that the Priesthood of God desires them. That is the kind of response that I love to witness. I say, God bless the youth of Zion. I am not discouraged in the boys and girls of this Church, for I have found that there is the spirit of patriotism and the love of the Gospel in them. They may not be doing just as well as some older members; they may have fallen into some foolish habits, which we could possibly excuse under some circumstances; but I tell you there is determination to do their duty when they are willing to drop everything, leave their young wives, their mothers, fathers, brothers and sisters, property interests and everything that is dear to them, not knowing what is ahead of them, taking their lives in their hands, and going to the different nations of the earth to preach the Gospel. That is the kind of people we have in the Church down in Arizona. The climate there is warm; we have genial sunshine, and that has some effect upon the people. They are warm hearted, generous, good, and faithful. I am willing that my lot should continue to be cast with the people of Arizona, and I am willing that my bones should be buried there. I say God bless them, and bless you all, in the name of Jesus Christ. Amen.

#### ELDER SOLOMON HALE.

My brothers and sisters: I am afraid that you may not be able to hear me, for since I have reached the city of the Saints, I have been suffering with a very severe cold on my lungs; but I am pleased to make a few remarks and bear my testimony to the Gospel. It would be working a hardship upon me if I were to talk very long, but it is an easy matter for me to bear my testimony to the truth of the work. It has been 67 years since I became a member of the Church of Jesus Christ of Latter-day Saints. When I was in my youth I was acquainted with

the Prophet Joseph Smith, and I was acquainted with his wife and family. I was also acquainted with the Patriarch, Hyrum, but not so intimately with him as I was with the Prophet Joseph. Since then it has been my happy lot to have been closely associated and personally acquainted with every one of the Presidents of the Church, from the time that the Prophet was martyred in Carthage jail up to the present. I knew Joseph F. Smith in Nauvoo, and his brother, the Patriarch, John. I have been acquainted with them and know their worth, their integrity, their faithfulness, and I pray God to bless them. He has guarded and directed them. Now we have among the leaders in the Church of Jesus Christ of Latter-day Saints two more of the Smith family. We had, in my youth, the Prophet Joseph Smith, and the Patriarch Hyrum Smith. Now the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints is Joseph F. Smith, and John Smith is the presiding Patriarch of the Church. I feel well in the Gospel. I bear my testimony to you, my brothers and sisters, in humility, that I know the work of God is true. From the early days of my youth I have always sustained the work. God knows my heart, He knows that I never betrayed the Prophet or people of God. I have known them, I have prayed for them. I have traveled with President Young thousands of miles. I know his worth. I know the worth of these two Kimball brothers here, and their father, Heber C. Kimball. I know that he was a man of God and a Prophet of God, as much as any one ever raised up in this dispensation of the fullness of times. May God bless and help us to be faithful and true to one another, be true to the Priesthood, true to God our Eternal Father, that we may claim every blessing He has in store for us as faithful sons and daughters, is my prayer in the name of Jesus Christ. Amen.

#### ELDER J. GOLDEN KIMBALL.

In standing before the Latter-day Saints this afternoon, I desire to say those things that are timely, and to speak under the influence of the Holy Spirit. Notwithstanding the seriousness of the occasion, having met as a part of the great Annual Conference, we need not pull long faces and put on an air of self righteousness, thinking it indicates faith and is more pleasing to the Lord. The Lord has said, "Cease from your light speeches, and excess of laughter," but He surely is pleased with pleasant countenances and a happy people, although wit and humor, may be out of place in houses of worship. I read somewhere the following: "Many persons who never had a bright idea in their heads, or a generous sentiment in their hearts, assuming an air of owlish wisdom, affect to disdain wit and humor, having never heard of the great truth enunciated by Charles Lamb: 'A laugh is worth a hundred groans in any market.' The idea is propagated that mutual dryness is indicative of wisdom." I realize that my reputation for wisdom has been greatly injured by repeating jokes in my public utterances, and that, because of my calling in the ministry, I should, in the estimation of some people, be as solemn as an owl.

It seems to be the destiny of the children of men to suffer sickness, sorrow, pain and poverty, and to die. With our most perfect organization, Priesthood and authority, we still have troubles, and skeletons in our closets. It is considered a good thing to look wise, especially when not over burdened with information.

It is my good fortune to be acquainted with some of the unpleasant features of Arizona. My brother Andrew, who has just preceded me, as one of the speakers, has expatiated on the sunshine and splendor of Arizona to so great an extent that I am fearful the good people of Utah will stampede and wend their way southward to that hap-

py land. My brother comes from a sunshiny clime, and to an Arizonan there are no clouds; the truth is, they don't know when they are in trouble. He has recited all the good things; he is an optimist.

Allow me to relate an experience in that far distant land. At a Stake Quarterly Conference, held at Thatcher, we were caught in a windstorm when the sun was shining. My ears, mouth, and eyes and clothing were loaded with sand, and yet my brother said, "I never saw anything like it before." I desire to make a statement here in explanation of something that I said in the conference meeting on Friday.

I have learned that some of the greatest miracles and most marvelous events have happened to the servants of God when they were placed in jail for righteousness sake. Some of the greatest revelations that God has ever given in this age and dispensation were given to the Prophet of God when he was in jail, in trouble and difficulty. During his time of sorrow and loneliness, God, the Father, came to him, by His Spirit, and he received marvelous revelations. I read in the Bible about Peter being imprisoned, and an angel of God coming to his rescue. He was taken through the great iron gates, and escaped when his enemies were desirous of taking his life. I read also about the prophets of God in the days of the Book of Mormon history. Prisons were broken down, and manifestations of God were made apparent to the servants of the Most High. An incident happened in the Southern States mission, which I will relate. It transpired in the days of President John Morgan, and occurred at a time when the State of Tennessee passed a law that any man who advocated or preached polygamy was to be arrested and punished. Enemies to the Elders entrapped the brethren into a discussion on this most unpopular subject, and the Elders defended the principle from a Biblical standpoint. A

complaint was filed, and the Elders were arrested. They were short of room inside the jail, so the brethren, two in number, were confined in two steel cages on the outside, near to each other. The imprisoned servants of the Lord were not orators or singers. The people far and near, hearing of Mormon Elders being under arrest, gathered to see these peculiar individuals. The brethren sang hymns and testified of the truth of the Gospel, etc. It is claimed they had congregations of 300, and I have been told that the people had never heard such wonderful preaching and singing. The Elders almost regretted receiving their freedom. So I am almost inclined to advocate putting our Elders in jail once in a while, when they are unable to get a hearing in any other way.

I remember about the time I was released from the Southern States Mission, we had just commenced to preach in the cities of the South. Two of our Elders were arrested in Birmingham because they were preaching the Gospel without purse or scrip. They were arrested and placed in prison for violating what was claimed to be a city ordinance. Friends came to their rescue and they were released. Had they remained for a short time, in my opinion it would have resulted in much good, although very unpleasant and hard on the Elders.

I want to ask in all soberness, if you think this Gospel that has been revealed by the Lord through the Prophet Joseph Smith can be advocated and preached among the children of men without serious consequences? I tell you if our Elders go out and advocate the truth of this work, it will bring upon them persecution, and whippings. It may not be the better element who will do that, they never have whipped our Elders; it has generally been the same class as those who are killing the negroes in the South; but the people winked at it. I was almost a witness



to the killing of our Elders in Tennessee, on Cane Creek, and I know something about the spirit of mobocracy.

Now I will read to you to show that there will come sorrows to the Latter-day Saints, trials, and tests. Every man in this Church will be tested to the core; they will be proven as Abraham was proven, and when the Lord is satisfied that you love Him and will keep His commandments, then He will come to your rescue. Somebody has said that Heber C. Kimball was a Prophet, and I am going to prove it. He is my father, and I tell you I am glad I am his son. I have the copy of a discourse he delivered in 1867, one year before his death. There were no such buildings here then as this; it was in the old tabernacle.

"President Kimball opened by stating that there were many within hearing who had often wished that they had been associated with the Prophet Joseph. 'You imagine,' said he, 'that you would have stood by him when persecution raged, and he was assailed by foes within and without. You would have defended him, and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors. Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and His work. This Church has before it many close places, through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming [see, they are to come, they are not behind you, but they are coming] it will be necessary for you to have a knowledge of the truth of this work for yourselves: the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right, and call upon the Lord and cease not until you obtain it. If you do not you will not stand. That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have

to be guided by the light within himself. If you do not have it, how can you stand? Do you believe it? How is it now? You have the First Presidency, from whom you can get counsel to guide you, and you rely on them. The time will come when they will not be with you. Why? Because they will have to flee and hide up to keep out of the hands of their enemies. You have the Twelve now. You will not always have them, for they, too, will be hunted and will have to keep out of the way of their enemies. You have other men to whom you look for counsel and advice. Many of them will not be amongst you, for the same reason. You will be left to the light within yourselves. If you don't have it, you will not stand. Therefore, seek for the testimony of Jesus, and cleave to it, that when the trying time comes you may not stumble and fall."

I ask you, Latter-day Saints who are here, Have you lived long enough to see that prophecy fulfilled. There is not a man, woman or child that has got the least particle of intelligence but knows that has been literally fulfilled. The time came when we did not have the First Presidency, neither did we have the Twelve, they had to flee for safety, every one of them; and the people were left to themselves. \*

In the course of his remarks on the occasion in point, he several times said: "You will have all the persecution you want, and more, too, and all the opportunities to show your integrity to God and the truth that you could desire."

I will quote to you another prophecy. In 1856, a little group of friends convened in the Endowment House, and were engaged in a conversation on the isolated condition of the Latter-day Saints.

"Yes," said Brother Heber, by which name he was so familiarly known, "we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile who have always beset us with violence and robbery; but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peace-

ful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall, for I say unto you, there is a test, a TEST, a TEST, coming, and who will be able to stand?"

My mother has told me that the last time father took a walk down Main Street, after he was stricken with paralysis, he returned with difficulty back to his home, the residence which still stands on the hill, and he said to her, "OH, THE TEST, THE TEST, THE TEST, who will be able to stand?" Mother said, "What is the test?" He replied, "I don't know, but it is only those that know that Jesus is the Christ that can stand."

Now, brethren and sisters, it is time for hard thinking. This is not Joseph Smith's church, nor Brigham Young's church; they never made any such a claim. Joseph Smith was a Prophet of God, and the people made him President of the Church. This is the Church of Jesus Christ of Latter-day Saints. It is not President Joseph F. Smith's church, nor the Twelve Apostles' church. They are the servants of the people; they are men called of God, just as our Elders are called to fill missions. They are ordained by divine authority, and have received these great appointments in the Apostleship and in the Presidency of the Church; but it is not their church. As I have said, it is the Church of Jesus Christ; each of us has individual work in it. If the Latter-day Saints do not know that Jesus is the Christ, and that this is His Church, I tell you, in the name of the Lord, you will not stand, you will be among the number that will fall. I remember hearing about a saying of President Young to a brother who was terribly tried. The case came before the High Council, and the council had decided against the man. You know it happens sometimes, when the decision is not in your favor, you feel disgruntled; and some leave the Church because of the actions of men; they

feel they have been dealt with unjustly. Brother Brigham, on the occasion referred to, said to the brother in sarcasm, "Now apostatize and go to hell." And the brother ejaculated, "I won't do it; this is just as much my church as it is yours, and I am going to stay with it." Well, that is Mormonism; it is our Church, as long as we keep the comandments of God; and we can be put out of it only through apostasy, rebellion, or criminal actions. Now let us stay with it, and, like my brother Andrew, always tell good things about Zion and let other things alone. The Lord bless you. Amen.

#### ELDER JOSEPH W. McMURRIN.

I have felt very much impressed, my brethren and sisters, in listening to the remarks that have been made by our brethren this afternoon. I rejoiced greatly in hearing the testimony of Brother Solomon Hale, who, as we have heard, was well acquainted with the Prophet Joseph Smith. He has been quite closely associated with the brethren who have occupied positions of trust and importance in the Church of Latter-day Saints, from that time to the present. He has borne a very earnest and faithful testimony concerning the character and mission of the men who have occupied these presiding positions. More especially in regard to the character of the Prophet Joseph Smith, President Brigham Young, and President Heber C. Kimball. No doubt we have all been impressed with the words that have been read in our hearing by President J. G. Kimball, that were spoken a long time ago, by his father, President Heber C. Kimball. As has been intimated, we are all witnesses, to a greater or less degree, of the fulfillment of the inspired words that were uttered by President Heber C. Kimball so many years ago. I have also been impressed with the disposition manifest by all of the brethren to bear testimony to the mission of the Prophet Joseph. They all testify that he was inspired by our Father in heav-

en, and that he was a Prophet of the Lord. I have wondered if there is not a feeling sometimes on the part of those who are not particularly acquainted with the work of the Latter-day Saints, when they hear testimony so frequently that prophets and apostles are in the church; if we are not given more or less to fanaticism. No such testimonies are ever heard in other churches. We are the only people, practically, who believe in living Prophets, and it is evident from the words that are spoken, and from the testimonies that are so frequently delivered, that we are very earnest believers in the necessity of prophets to receive the word of the Lord today. I thought I would like to read a few words that were uttered by the Redeemer of the world, in the great sermon upon the mount, wherein He says:

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

I take it, that when the Redeemer of the World, in His teaching to the children of men, gave warning against false prophets, He indicated by those very words, that there ought to be among men true prophets, else He would have said, Beware of prophets. There are many in the world today who no doubt regret that the Redeemer did not say to the people, Beware of prophets. But there is no such declaration or warning; but there is a warning that we should beware of false prophets, and that we should judge by their fruits the men who claim and profess to be prophets of the Lord. "By their fruits ye shall know them." My brethren and sisters, we ought to be exceedingly thankful to our Father in heaven, that this test can be ap-

plied to those who have stood before the people as Prophets of the Lord in these latter times. The test can be applied in the manner that it has been applied, this afternoon by the reading of the prophecies delivered so long ago, showing the complete fulfillment of the predictions that have been made by the modern prophets. It is written in the Scriptures:

"When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him."

It is good logic to decide in our minds that if the things spoken by the mouth of a Prophet cometh to pass, then we shall know that he has not spoken presumptuously, but that he has spoken by the inspiration and direction of our Father in heaven. If we scan the prophecies that have been delivered by those who have been raised up by divine appointment, in the age in which we are living, in the ushering in of the great dispensation of the fullness of times, we will discover that all along the line the predictions of the prophets, even those that have appeared in many instances almost impossible of fulfillment, have been verified. We have abundant evidence, notwithstanding the unbelief of the world, that Joseph Smith was a great Prophet. This evidence is found in the history that has been made by the Church of Jesus Christ of Latter-day Saints. The inspiration of the Almighty has been abundantly poured out upon His servants, and the future of the Saints has been foreseen by the gift and power of revelation.

I would like to read another word or two bearing upon his subject, written by one of the ancient Apostles. We profess in the age in which we live to believe in the words of the old Prophets, to believe also in the predictions of the ancient Apostles. If we believe in their predictions, if we believe in the doctrines that they have enunciated, then we ought to be believers in divine inspiration, we ought to be believers in present day Prophets, and present day

Apostles, for an inspired man of God has made this declaration: "And God hath set some in the Church, first Apostles, sccondarily, Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all prophets? Are all teachers? Are all workers of miracles?" No, all men are not Apostles; all men are not Prophets; all are not workers of miracles, but God hath set all of these in His Church, and He has made the declaration that "the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you." The inspired writer compares the officers in the Church of Christ, with the members of the body, and positively makes the declaration, in the comparison, that all the officers are necessary. The Church without Apostles, Prophets, Teachers, etc., would be deformed like the body without the head, or without an eye, or without a hand. They are all essential, and necessary, they have all been placed in the Church by our Father in heaven; so declares the Apostle, and so say the Latter-day Saints. The Apostle Paul further declares in this same epistle, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." O ye Believers in the Scriptures of divine truth, if ye think ye are spiritually minded, if ye think ye are Prophets, acknowledge, saith one who was inspired, that the things which he wrote pertaining to the organization of the Church are the revelations of the Lord. They are not the commandments of men. They have not been gotten up by the education or cunning of men. They are great and necessary doctrines that have been revealed. They are true, and without them there can be no Church of God. Truth will work its way in the world, and cannot be staid. Troubles may come, disappointments may come, anxieties may overtake us, but let us not forget that the Lord our God has revealed the truth of the Everlasting Gospel. Let us not forget that He has planted this

organization by His own almighty power, and He has said that every hand that is lifted against it shall perish. We know not how. We stand amazed at the promises that have been made by our Father in heaven, but we know within our souls, thank God, that the promises will be fulfilled, and we have but to keep our eyes upon the mark of our high calling in Christ Jesus our Lord. Refrain from evils; be upright in conduct. Watch the authority that has been given, that presides over the Holy Priesthood, and be true to that authority, and all will be well. This is "Mormonism," and it is the truth of God. It is not a myth, it is as God has revealed it. I gladly bear this testimony to you, my brethren and sisters, in the name of my Redeemer, even so. Amen.

#### ELDER GEORGE ALBERT SMITH.

My brethren and sisters, as the last meeting of this conference is drawing to a close, I desire to congratulate you who have assembled in having been present at the largest attended general conference of the Church of Jesus Christ of Latter-day Saints. Each year our numbers seem to increase considerably, and while the tabernacle and this building are full, and the Temple block grounds are crowded, the increase is so great that there is now no place in this city large enough to hold the representatives of Zion, who came to conference.

We will now present the General Authorities of the Church of Jesus Christ of Latter-day Saints for your vote, in this final meeting. I desire to say that we hope every man and woman who are members of the Church, in good standing, will vote according to their feelings, whether for or against the authorities of the Church; and we expect that people who are not in good standing, or not members of the Church shall refrain from voting.

It becomes my painful duty, and it fills my heart with sorrow, to announce to you that, since our last general conference, there have occurred three va-

cancies in the quorum of the Twelve. Elder Marriner W. Merrill passed from this life on February 6th, 1906. We received from Elders John W. Taylor and Mathias F. Cowley their written resignations, dated October 28th, 1905, of their positions as members of the Quorum of the Twelve, which were accepted by the Twelve and the First Presidency of the Church. These vacancies have been filled, as directed by the Spirit of the Lord through His servant, President Joseph F. Smith.

Another announcement that also causes sorrow is, that President Christian D. Fjeldsted departed this life on December 23rd, 1905, causing a vacancy in the First Council of Seventy, that has been filled as the other vacancies were.

Elder Smith then presented the names of the general authorities, the full list of whom will be found in the report of proceedings in the Tabernacle. The brethren named were sustained by unanimous vote of the congregation.

Now that we are ready to go from this last meeting, I trust the spirit of this conference may be in the soul of every Latter-day Saint; that our testimonies may have been strengthened by meeting together; that we may return to our homes and feel to be more faithful, more devoted to the service of our Father, in laboring to do good to all His children, wherever they may be on the earth; and that we may be indeed Latter-day Saints, that we may be worthy of membership in the Church of Christ, that day by day our light may so shine that men, seeing our good works, may glorify our Father who is in heaven, which is my prayer, in the name of Jesus Christ. Amen.

The choir sang the anthem, "But in the last days it shall come to pass."

Benediction by Elder Horace Cummings.

### OUTDOOR MEETING.

A thousand of the people who were unable to gain admittance either to the Tabernacle or the

Assembly Hall, listened to remarks of prominent Elders on the east side of the Bureau of Information building. Elder Benjamin Goddard presided over the services, and seated with him, in chairs that had been placed upon the lawn, were President William H. Smart of Wasatch stake, Nephi Pratt, president of the Northwestern States mission; President Hugh J. Cannon of Liberty stake; Elder Joseph E. Robinson, president of the California mission, and President Thomas E. Bassett of Fremont stake, who addressed the congregation in the order named.

A pleasing feature of the meeting was the music rendered, under the leadership of Prof. Charles Kent. He sang as a solo "I Know that My Redeemer Liveth," and the numbers sang by the congregation were "We Thank Thee, O God, for a Prophet," "The Spirit of God Like a Fire is Burning," and "Oh ye Mountains High." The opening prayer was by Elder Charles S. Martin, and Elder H. J. Foulger, Sr., pronounced the benediction.

Services commenced at 2:15 p. m.

### ELDER WILLIAM H. SMART.

(President of Wasatch Stake.)

Elder William H. Smart said that the present gathering reminded him forcibly of meetings held by Elders in the missionary field. It was gratifying to see such an outpouring of people at conference, and to witness the interest and enthusiasm manifested. The splendid reports that had been made of the rapid spread of the latter-day work throughout the world, should inspire the hearts of young Latter-day Saints and convince them that the work is indeed true. The speaker counseled youthful members of the Church to be pure and chaste in their lives, and not to wander away from the path followed by their fathers and mothers. The great things of the future should be prepared for, and none should be lifted up in pride nor in any way be led from the ways of meekness and humility.



The greatest men of all ages, said the speaker, have been men that were meek and more or less sacrificing in their lives. Abraham and the brother of Jared were referred to as noted examples of the type whose singleness of purpose and devotion to duty had brought to them the blessings of heaven.

#### ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Elder Nephi Pratt said that there are more people now within the Temple block than were living in Utah at the time of the laying of the cornerstone of the Temple, that magnificent monument of the faith and labors of the Latter-day Saints. The "Mormon" people worship the true and living God, not that something called a "Universal Force," adored by an eminent American divine and believed in more or less by the people of Christendom. Such an imaginary being would be incarnate in the roar of the tempest and in the earthquake's devastating shock. Our God and Father, he said, is a personality, that divine being whose feet were washed and who partook of food in the tent of Abraham, who visited Jacob and Moses; whose finger of flesh wrote the ten commandments upon a tablet of stone, and whose voice proclaims His will to the ends of the earth. The Latter-day Saints, continued Elder Pratt, came to an arid and desolate region, and in privation laid the foundations of their present affluence. The young men were urged upon by the speaker to marry, and not become the "ugliest thing on two legs, a bachelor." He advised the Saints to so live that prisons, asylums and almshouses would be unnecessary for them.

#### ELDER HUGH J. CANNON.

(President of Liberty Stake.)

Elder Hugh J. Cannon said that the Latter-day Saints were not ashamed of their religion, but invited an investigation of its principles and its fruits.

They desired to be judged, not from a standard of perfection, but to be averaged with the best and highest types of their fellowmen. The world did not seem, he said, to consider whether "Mormons" are as good as anybody else, but expected them to be much better. The young people of the Church have now more opportunities for studying the philosophy of their religion than has been the case in the past, and the majority of them are not letting these opportunities slip by without taking advantage of them. Yet very few, he thought, studied the grand subject sufficiently. It is not sufficient to know that God has restored the Gospel of Christ. The plan of salvation must appeal to the soul and control the actions of men amid all the temptations of life.

#### ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

Elder Joseph E. Robinson said that the Gospel is full of philosophy and will bear the closest investigation. It appeals to the heart as well as to the reason. True religion underlies all that pertains to its existence. All scientific achievement is the result of applied faith. The Gospel of repentance is the principle of progression in all the affairs of life. It leads from the doing of things in a wrong way to better methods, and thus perfection must eventually come. The speaker detailed a conversation with a gentleman of the Episcopalian persuasion, who thought that his religion was more broad and liberal and respectable than that of "Mormonism." Elder Robinson explained that the faith of the Latter-day Saints is broad, for it reaches every member of the human family, whether living or dead. If respectability meant the exclusion of all but the well dressed and high-born, he admitted that "Mormonism" was not respectable. In conclusion, Elder Robinson advised the Latter-day Saints to live in such a manner as to bring no disrepute upon themselves or upon their Church.

**ELDER THOMAS E. BASSETT.**

(President of Fremont Stake.)

Elder Thomas E. Bassett was the closing speaker. He felt grateful, he said, for the environment of good men and good women in this Church. He had been nurtured in the precepts of the Gospel of Christ, had witnessed many of the hand-dealings of God and knew beyond a doubt that "Mormonism" is true. The prophecy uttered by the Prophet Joseph Smith that the Saints should become a mighty people in the midst of the Rocky Mountains had been verily fulfilled, as witnessed by the hundreds of thousands of people dwelling in these regions. We are not responsible for the setting up of this work, the speaker said, neither can we stop its progress. It is the work of God and never will be overthrown. Men must live according to the precepts of the Gospel if they will retain a testimony of its truth. Corruption in life will drive out the light, and cause the soul to wander in darkness.

**CLOSING SESSION.**

In the Tabernacle, at 2 p. m.

Prest. Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Praise the Lord all ye Nations."

Prayer was offered by Elder Nephi L. Morris.

The choir sang the anthem, "Worthy is the Lamb that was Slain."

**ELDER JOHN HENRY SMITH.**

Importance of observing God's law concerning the Sabbath day.—The day should not be desecrated by unbecoming conduct.—Abundant opportunities provided for recreation in other days.—Municipal laws, and personal appeal should influence reverence for the Sabbath.

My brethren and sisters, it is a pleasure to me to have the opportunity of being in attendance upon this conference, listening to the words that have been spoken by the brethren whose

privilege it has been to speak, and partaking of the spirit that has characterized the meetings thus far. I desire that you will give me the aid of your faith and prayers, that I may be enabled to discharge the duty that has fallen to my lot in that manner that shall result in our mutual good, and that may awaken in our minds a determination to more fully and devotedly discharge the sacred obligations into which we have entered connected with the work the Lord has committed to our care at this time. As I was sitting here the thought entered my mind that I would like to read to the congregation a portion of one of the revelations. It is contained in Section 59 of the Book of Doctrine and Covenants, and is a revelation given through Joseph the Seer, in Zion, Jackson county, Missouri, Aug. 7, 1831.

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments;

"For them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them;

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength;

"And they shall also be crowned with blessings from above, yea, and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High:

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

To my mind, the principles contained in this revelation, given to the Church in 1831, are worthy of our consideration today, and the suggestions therein affecting our conduct should receive our thoughtful observance. In the midst of the cares and responsibilities that attach to us, in the struggle we have to make to secure for ourselves temporal blessings, as well as to minister in the performance of spiritual labors, sometimes we are not as mindful of these obligations as we should be. Without thought we occasionally drift into a disregard of the Sabbath day. We look upon it with a degree of laxity, not in keeping with the commandment concerning it as given unto us by our Heavenly Father. I believe that if there is any condemnation that applies most specifically to the Latter-day Saints for the neglect of duty, it is that some have turned this sacred day too much into a day of visiting and pleasure. We are not as thoughtful as we should be of its observance, and of the legitimate duties connected with this great day of rest instituted by our Father in heaven in His covenant with His children in former days, and renewed unto us in the wonderful trust that each one that has come to trust that each one that has come to attend this great conference will be impressed with the importance of our Father's purpose in thus setting the Sabbath day apart again in our day, through the revelations of His will, and that, so far as we have influence and power with those placed under our watchcare, we shall impress upon their minds also that the day should be observed more sacredly and thoughtfully than it has been in the past. It is true, many of us who have been away

from home, ministering in preaching the Gospel, have possibly lost our influence, in a limited degree, upon our children in regard to these matters, and they may have drifted from us with the tide. In seeking, by our companionship and counsel, to check the tendency that has affected them, we sometimes find it difficult to impress them with our views, and with the sacred regard in which we hold the injunction given by the Almighty concerning this holy day. But I believe the effort should be made more carefully and thoroughly by every one of us, as fathers and mothers, as Elders in the Church, as presiding authorities in the branches and wards of Zion, and as ministers in every field, to impress upon the minds of the Lord's covenant people that His love and blessings can only be obtained by the observance of His holy will.

Similar thoughts are awakened in my mind in reflecting upon other questions. Our Heavenly Father has been exceedingly generous to us in the line of the amusements we are privileged to enjoy. No people in the world have been more thoughtfully considered in the matter of amusements, both for young and old. In theatricals, in dancing, in concerts, in visits to proper places of resort, and in other privileges of enjoyment, we have been generously dealt with as a people, so that the exuberant spirits of youth may have legitimate exercise, and those who have reached riper years may be refreshed and have their minds relaxed from the cares and responsibilities of life. But our Father, while permitting these privileges, has laid upon us the requirement of sacredly regarding His holy day and discharging our obligations in regard to it. Should conditions prevent us from being in attendance at Sabbath school, at the Sacrament meeting, or at the evening meeting, that day should not be spent in visiting neighbors, in mingling with one another upon the streets, or in going to pleasure resorts. If it is impossible for us to attend places of sacred worship in public, we should seek to study the

Scriptures at home, and equip ourselves by communion with the Spirit, for the great work the good Master has set us to do. I believe that our condemnation will be great—fathers and mothers as well as children—if we disregard this sacred day and its obligations.

It is not my intention to detain you, but I desire to impress upon the sons and daughters of Zion that no people has ever been dealt with more generously than we have in opportunities afforded for legitimate and proper amusement. The Lord has sought to impress upon our minds a sacred regard of His holy day, and has also made it possible for us to, at other times, have amusement along proper lines, and in proper companionship. Therefore it is improper and unrighteous for any to seek the companionship of the lewd and vicious, or mingle with the wicked in places of pleasure upon the Sabbath day. It is also wrong for us to participate in any of the great variety of agencies which men have established that tend to the moral overthrow and destruction of their fellows. I believe that the authorities of every city, town and village within the United States should seek to cause the citizens to regard with more sacredness and respect the day designated by the Almighty as a day of rest. I believe that we to whom the revelation has come in the latter days in regard to the observance of the Sabbath, should be determined that His day must be held in reverence, respect and love. We should honor the men and women of every faith, creed, and condition that seek in fairness, mercy and love to prevent the turning of the Lord's day into a time for wrong doing that may result in the moral overthrow and destruction of human beings. The desire should be instilled into the minds of every man and woman to honor and esteem it, and to utilize it for the accomplishment of their improvement in a knowledge of the divine will, and increasing their respect and reverence for our Heavenly Father.

I ask you who are congregated here, men who influence the views and ideas of communities, women whose hearts

are attuned to the best interests of the human race, to see to it that the impress of a sacred regard for the Lord's holy day shall be inculcated by you, both in word and action, so that the moral regulations given of the Almighty may be more thoroughly established among His great family. Remember the right and do it. Let this love of the principles of righteousness be imbued in the souls of our sons and daughters, and then, though they drift from our control for a while, the time will come in the trials and experiences of life when they will come back to their homes, with regrets for having disregarded our instructions and the impress we sought to make upon them.

May we be true to every proposition involved in the principles of our faith, and also in the good couched in the faith of every other living soul. May we be set and determined in our purpose that everything evil and wrong shall be met with an effort upon our part to eradicate it and better the conditions of life. Let us point the way to the success that may come to men and women who shall do the will of their Father, blessing their fellows, and being just to every one. May the blessings of Heaven abound in your hearts and in your homes. May you love the principles of righteousness. May you honor the Lord's day. May the moral doctrines of the Gospel, given in the law of which I have spoken, including "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not kill," and others like unto it, be among the guiding beacons of your lives. May the love of your country and its institutions, and the maintenance of every principle of right and justice that guard the liberties of every human being, be exhibited in your every action; that the principles established for the betterment of the human race, that the liberalizing of mankind, and the preaching of the truth among them, may be sustained by you, without fear of the frowns of mankind, but in love of the right, in the principle of mercy, and in the justice that should be accorded to every human being.

God has spoken from the heavens. His truth has been declared among the children of men. The message of gladness has come and is to be heralded to the whole human race. Upon you, in connection with the others who have been warned, rests this responsibility. May wisdom, prudence, faith, undying courage and unyielding devotion to principle govern your lives, that the truth may stand, and that you may honor everything that is noble and true, is my prayer. Amen.

The quartet, "Lead Kindly Light," was beautifully rendered by Sisters Larson, Owen, Jones and Jorgensen.

#### ELDER C. W. PENROSE.

Harmony in the Church—Spread of the Gospel—Seeds Sown in Time Will Bear Fruit in Eternity.—Individual Identity Immortal.—Godhead of Jesus Christ.—The Atonement—Faithfulness in Adversity as in Prosperity.

This is a magnificent sight viewed from this upper stand. To see so many noble countenances upturned, expressive of devotion and faith and a desire to be instructed, places a person occupying this position in a state of anxiety, to some extent. I believe this has been felt by all our brethren who have stood up before the congregations during this conference to speak in the name of the Lord. We feel that a great responsibility rests upon us. The task might not be so great if we were in the habit of framing discourses to deliver to the public, and coming prepared not only with subjects but with words and phrases to deliver to the congregation, but you, my brethren and sisters, are aware that that is not one of the customs in this Church. We are required, as the servants of the Lord, to treasure up in our hearts continually the words of eternal life, so that we may be prepared when called upon or when necessity requires, to speak that which the Lord shall inspire on the occasion.

I have greatly enjoyed the sessions of this conference, and the discourses that have been delivered, and the reports that have been made. There has been present with us a delightful

spirit. We have enjoyed good fellowship and harmony. There has been no discord in the spirits of the men who have spoken to us, nor in the words that they have delivered, but the Spirit of God has borne witness in our hearts to the truth and the importance of that which has been declared to us. We have learned that all things are prospering in the Church of Jesus Christ of Latter-day Saints. Not that we have arrived at perfection in the individuals or in any department of the Church; there is room for improvement in us individually, and in the Church as a whole. But we have learned that Zion is prospering. We have learned that the Gospel is being preached to the world, and that the way is being opened up among the nations of the earth whereby the servants of God may have freedom to go forward and perform their respective missions. We have learned, too, that there has been an increase in the membership of the Church; that although great hosts of people have not come forward to embrace the Gospel, there are some thousands who have been baptized into the Church, and there are a great many others who have been profoundly impressed with the message which has been borne to them. If it were not for the pride of the world, if it were not for the fear of the scoffs and scorn of men, I am fully persuaded that many thousands who have heard the testimony of the Elders would come forward and embrace the Gospel and rejoice with us in its glorious privileges.

The work that is being performed by our brethren who are laboring in the various mission fields is a very important one, and it rests upon all of us Latter-day Saints to do our part in this great missionary cause. When the Church was first organized the word of the Lord came that every man who is warned should warn his neighbor; that the testimony which was given to the Saints should be borne by them for the benefit of others, so that the Gospel might go forward to every nation, and kindred,



and tongue, and people. This work rests upon the Latter-day Saints. It is our duty to proclaim the Gospel to all the world, and the Lord will open up the way from time to time, and give His servants access to the honest in heart, some of whom will receive their testimonies and come out of the world to be baptized into Christ and become members of His Church upon the earth. And now while we are bearing this testimony and bringing a few into the fold, the seeds that are being sown by the Elders will, in time, bear fruit in a great many directions that do not now appear. Like seed that is sown in the soil, and disappears from view, in the due time of the Lord it will bring forth fruit to His honor and glory. So we must be encouraged in our labors, leaving the result with the Lord; for though Paul may plant, and Apollos may water, it is God who gives the increase. I believe, with all my heart that the testimonies which are being borne by these brethren who have spoken to us and the Elders who are laboring under their direction, will not fall to the ground, but will accomplish a good work in due time.

There are hundreds of thousands who have heard the Gospel in the flesh and through fear or folly have not embraced it, having been afraid to come forward and join themselves with this unpopular people, when they pass away from this stage of being into the spirit world will be prepared to receive it when it is being preached among the spirits that are there. For the work that Christ did after He departed from the flesh and went and preached to the spirits in prison who were disobedient in the days of Noah, will have to be repeated and is being repeated now by the servants of God who have gone behind the veil, and it will be continued by those who shall follow after. While the Saints upon the earth are ministering in the temples that have been reared, and performing the necessary ordinances that pertain to the flesh which cannot be attended to by people in the spirit land, the prophets of the living God, who

sealed their testimony with their blood, and their faithful brethren who have followed after them, are now laboring among the people behind the veil that they may be prepared to receive the blessings that shall come to them through the labors of the Saints in the flesh. For in this dispensation of the fullness of times the Lord has promised he will gather together in one all things that are in Him, both in heaven and on the earth, and the work that we are performing now in the flesh in carrying the Gospel of the kingdom to the ends of the earth, and gathering in the upright in heart from all parts of the world, is but a portion of the work of the Latter-day Saints. The powers of the Holy Priesthood which God has revealed are inseparably connected, he has told us, with the powers that are behind the veil. They are working together in harmony, and the time will come and it is not far distant, when the veil will be taken away which separates us from our brethren who have gone before, and we will work with them, and they with us. We will be in perfect harmony; and the Priesthood behind the veil will reveal to the Priesthood in the flesh, in the holy Temples of God where these conversations will take place, the names of those for whom we must officiate which we cannot obtain by the means now at our command. This is the Lord's work, and it is not only going on here in the flesh, but it is going on in the world behind the veil among the spirits that have departed. Every man who has been called to hold the Priesthood should endeavor to qualify himself for the work that lies before him, both that which he will be called to do while he dwells in the body, and that which he will have to perform when he goes out of the body; for it is a fact that when we go away from here we will take with us that which we have spiritually. That intelligence which we gain, that knowledge of principle, that fellowship we have with the heavens, that Holy Priesthood which we bear, that divine spirit by which we have been inspired, and all the powers that we have gained in being ex-

exercised in the duties of the Holy Priesthood, will be strength and power and might to us when we depart from the body and are delivered from the weakness of mortality, and called to labor in the world of spirits. The same authority, the same power, the same intelligence, the same experiences that we have had here we will have there. We will not leave any of it with our bodies to be dropped down in the grave. Another thing: if we are not diligent, if we are dilatory, if we are negligent, if we do not prize this authority that the Lord has sent down out of Heaven in the last days for us to use for the salvation of the souls of men, we shall not be wafted into light, intelligence, power, and glory when we go out of the body, but will merely carry with us that which we have when we drop our bodies. Therefore every man holding the Priesthood should endeavor to qualify himself for the work of the ministry, in time and in eternity, so that we may labor under the direction of the Captain of our salvation until redemption shall come to all the race, and "every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father."

In the opening remarks made by President Smith, he stated that we were building up this Church to Jesus Christ. That is a very important point for us to keep in mind, in view of the fact that the trend of modern religious thought is in the direction of holding up Jesus of Nazareth simply as a great man and wise teacher. This idea has been preached right here in Salt Lake City; it is being preached in all the great cities of the land, that Jesus is to be looked upon as a model man, and great teacher, but not in any sense the Son of God in the way He is proclaimed in the Scriptures. All those expressions concerning His being one of the Godhead are spiritualized, and the trend of modern thought in the religious world, as I have said, is in the direction of placing Jesus of Nazareth on the plane of mortality. It was proclaimed in this city not long ago that Jesus died like any other man, or simply as a martyr; that he was put to

death, and died because he could not live any longer, and he was the embodiment of righteousness and truth, and in that way, and that way alone, He was the way, the truth, and the light.

Now, my brethren and sisters, the Lord has revealed something concerning the personality of Jesus of Nazareth and what he stands for, and our relationship to him. We frequently bear testimony concerning Joseph the Prophet, as we ought to do, for we should "praise the man who communed with Jehovah," and whom "Jesus anointed as prophet and seer;" but when we bear testimony that Joseph Smith was a Prophet of God we do in effect proclaim the truth that Jesus of Nazareth is the Messiah, the Son of God, the Redeemer of the world, the Resurrection and the Life, the Way and the Truth, and that only by and through Him can we approach the Father. That is the great doctrine for which Joseph Smith stood, and lived, and died as a martyr. In the beginning, the Father and the Son appeared to him in that grove which Brother George Albert Smith was talking about this morning, where the company that went to dedicate the monument to the Prophet met and sang the song of Joseph's first vision. The Father and the Son appeared to Joseph, and the Father, pointing to the Son, said: "This is My beloved Son, hear Him." He is the Way, the Truth and the Life, and He is the light of the world. He was in the beginning with the Father. You can read it in this Book of Doctrine and Covenants. I will not turn to it now, but you read the 76th section, in which the Prophet Joseph Smith and Sidney Rigdon tell us that they beheld the Father, seated upon His throne, and Jesus Christ, His Son, by His side; and they bear witness—the last witness of Him—that they saw Him in the heavenly vision, and they learned that "By Him and through Him, and of Him the worlds were made, and the inhabitants thereof were begotten sons and daughters unto God."

In the Book of Mormon we read from the words of Jesus Christ Himself to the people on this continent, to whom

He appeared after His resurrection, that He is the Savior of the world; that He was with the Father in the beginning; that by Him the worlds were framed, and that He came at the time appointed and died for the sins of the world, that all who believed in Him and obeyed His Gospel might obtain eternal life. The same things are revealed in Sec. 93 of the Doctrine and Covenants. Jesus Christ says there, "Behold I was in the beginning with the Father, and am the first born." He proclaimed this Himself, in this revelation; and all through the revelations in the Doctrine and Covenants and in the Book of Mormon, the great truth is proclaimed that that person who was known as Jesus of Nazareth, who was born at Bethlehem, who was cradled in a manger, who was brought up as the son of Joseph, the carpenter, and when he became 30 years of age was baptized in the Jordan, and who after the ministry of about three and a half years, was put to death, was in very deed the Son of God, and that he was in the beginning with the Father. When God said "Let us make man in our own image, and after our own likeness," He spoke to His beloved Son, who is called in the New Testament the "first begotten," "the beginning of the creation of God." Read the first chapter of the Epistle to the Hebrews where the great truth is proclaimed by the Apostle, that "God who at sundry times, and in divers manners spake unto the fathers in times past by the prophets, hath in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also he made the worlds." It goes on to tell that after he had purged us from our sins by His atonement, He ascended to the heavens and sat down at the right hand of the majesty on high. This is the truth that we have to proclaim to the world. That Jesus of Nazareth is one of the Holy Trinity. In the words of the Apostle John, which are repeated here in the Doctrine and Covenants from the mouth of Christ Himself, "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus is God. "All

things were made by Him, and without Him was not anything made that was made." That is the testimony of John. And Jesus Himself bore testimony to the Prophet Joseph Smith, that this is the truth, and that he is the Word, and the Way, and the Truth, and the Life.

In proclaiming this Gospel of the Kingdom to the world we are proclaiming the Gospel of Jesus, the good tidings and glad news that Jesus was the Messiah, that He is the Son of God, that as He built up the Church when He was upon the earth in the flesh, so He has built up His Church anew in the last days, because after the death of His apostles, darkness came into the world, and apostasy from the truth, and the Priesthood was taken away, but He has restored it, and He is at the head of this Church. Every one of these revelations in the Doctrine and Covenants, one or two of which we have heard read this afternoon, have come from Him. It is the voice of Jesus Christ to Joseph the Prophet, and to others who are spoken of here. He is our living head. We worship God in his name, and all the ordinances that are performed in this Church are done in the name of Jesus Christ, the Savior of the world. When He died He did not die as we do; for He declared himself: "No man taketh My life. I have power to lay down my life, and I have power to take it up again. And this commandment I have received of My Father." So when Christ died He voluntarily laid down His life for His brethren; and greater love hath no man than this.

We sang at the opening of the services this afternoon "Worthy the Lamb." Yes, indeed, praise, and honor, and glory, and power will be unto the Lamb forever and ever, But when He comes again it will not be as a Lamb, although He is still without blemish and without spot—the spotless Lamb of God—but He will come as the King of kings, to sit on the throne of His ancestor David, and to rule and reign from the rivers to the ends of the earth. He will come in triumph, and in power, and the kingdom will be built up to

Him, and the people will be prepared for His coming through the ordinances which He has revealed and the spirit which He is pouring out. He will come "the second time without sin unto salvation." We are building up this Church to Jesus Christ, our Redeemer, who died for us that we might be redeemed from the effects of the fall; that as through the transgression of our first parents' death came into the world, which is the wages of sin, so by the perfect righteousness and atonement and voluntary death of our Redeemer we shall all be raised from the dead, every one of Adam's race, and appear before the Judgment Seat, and give an account of our own acts. By faith in Jesus Christ, and obedience to His Gospel, we shall be cleansed from our sins, and by repentance and baptism they shall be blotted out through the atonement and good works of Jesus our Redeemer and Savior of the world. These simple truths should be impressed and stamped upon every soul in the Church of Jesus Christ of Latter-day Saints. We worship the Father in His name. We bow to Him. The priesthood that we hold is a priesthood after the order of the Son of God. We minister in His name. We minister by the power and influence which He has sent down from the heavens. Joseph Smith the prophet was, His servant, His mouthpiece, and he received from Jesus Christ all the light, intelligence, and truth there is manifested in the records that we have.

I wish to bear my testimony to this congregation that Jesus Christ is still with His people, with His priesthood, with His servants upon whom He has conferred authority to minister in His name. Every key of power and authority given to the Prophet Joseph Smith has been handed down to his successors, and is now vested in the man who stands at our head, President Joseph F. Smith, who is the lawful successor of his ancestor, and who is clothed with the power and authority of His calling. The Lord is with him, and His power is around about him; and when the Lord Jesus Christ desires to make any

thing more manifest for the government of His church (for this is His church) He will reveal it through His servant who is appointed for that purpose. His spirit permeates the whole church, and all of the people receive of it according to their faith and their faithfulness, their diligence, and their persistence in seeking after it. There are some of my brethren and sisters, I am sorry to say, who are not diligent in seeking after these things. The Lord is near unto every one of us, for in Him we live, and move, and have our being. We can seek Him; we can ask and receive; we can seek and find; we can knock and the door will be opened to us; and every comfort and blessing pertaining to the everlasting Gospel enjoyed at any period of the world's history can be enjoyed today. But they must be sought after by the prayer of faith, and by diligence, obedience, and by being in harmony with Jesus Christ our living head. His spirit will permeate the Church. His spirit will prompt His people if they will be obedient to His laws. These prophecies which Brother John Henry Smith read to us this afternoon from the fifty-ninth section of the "Doctrine and Covenants" are of great importance, and there are blessings promised predicated upon obedience to these laws. Read what the Lord has promised to us if we will keep these commandments. There will indeed be blessings not a few, and revelations in the time thereof; for God is a God of revelation, and His spirit is a spirit of revelation, and He and Jesus Christ and the Holy Ghost do not change. They are the same yesterday, today, and forever; and they are not afar off. They do not count distance as we do. We can ask and receive, and while we are asking we can be receiving. The time is to come, according to ancient prophecy, when before we have done asking we shall receive, because we shall be brought into such close harmony with the powers that are on high. This is what we need in our homes; to have the spirit of Christ in our hearts, to be kind, forbearing and charitable, to

love one another, to seek to bless all mankind and not curse, and to be patient. When we are reviled against, when our enemies speak evil of us, when they try to do us injury, we should possess our souls in patience and wait for the Lord to move. Those who will not repent we should leave in His hands. We have no desire to do injury to any living being. I know that this is the spirit of Christ, and that we should cherish it. We should not desire to curse or to retaliate, but to bless and to do good, to build up and not to destroy. If we will seek for this spirit, realizing that Christ is our living head, and that our brethren who are called to labor in our midst are His servants, and we are all building up a Church to Christ and should pattern after Him in all His perfections as far as we can, peace will be in our minds and in our hearts, and the power of God will be upon the elders in carrying the Gospel to the ends of the earth, and the Lord will bear them up and bring them off more than conquerors.

While thinking about the great blessings we are enjoying, the splendid condition of the Church, financially and spiritually, the means that are being employed for the extension of the work and for providing employment, the thought came to my mind, supposing it were not so; supposing that instead of our hearing these comforting and encouraging reports and learning how the work is prospering, and spreading forth, and on what solid foundations the Church is being reared, and how everything is smiling and pleasant, we should hear another story—that clouds were coming over us, that it was a day of trial, a day of temptation, a day when we are to be proven, a day when it would seem almost as though the Lord had forsaken us, like it was with Jesus when He was nailed to the cross. "My God, My God, why hast thou forsaken me," was His cry. Not that God had forsaken Him, but He left Him to bear the brunt, that He might feel the pain, that He might understand the anguish, that He might comprehend how people feel when they are in sorrow, that He

might be touched with a feeling for our infirmities, because He bore the pains of us all. Supposing that we should be in such a condition, should we falter, should we fail, should we shrink? No, my brethren and sisters, we should stand firm in the liberty wherewith God has made us free. We should stand in our lot and place. We should be ready to labor for Zion, to carry the Gospel forth to the nations of the earth, to labor at home, to do anything and everything that we can, in joy or in sorrow, in prosperity or in adversity, in times that are good and times that appear to be bad. We should always be on hand, in season and out of season, ready to perform our duty to the very best of our ability; and if we will do that God will fight our battles. And if clouds do arise and sometimes difficulties and barriers appear to be raised in our way, God has the power and will exercise it to sweep them out of our path. "Zion will rise and shine, and the glory of God will be seen upon her, and kings will come to her light, and gentiles to the brightness of her rising," as the prophets of old have predicted. The Lord has to do with those things that are temporal as well as those that are spiritual; for He has declared that "for brass He will bring gold, and for stones iron, and for iron He will bring silver," and He will beautify Zion and cause her to shine and be made glorious. He will convert unto her the abundance of the riches of the earth; for they are all the Lord's, and the Lord has an interest in the earth He has made. He fashioned it, He made it with His hands. As we sing sometimes, "His hands prepared the dry land; the sea is His and He made it." The cattle upon a thousand hills are His, and the fullness of the earth and the precious things (as we look upon them) are His, and He can convert them and will do it to our good when we are ready to use them properly. The Lord is in the temporal as well as in the spiritual things of His kingdom, and will be if we keep His commandments and seek to sanctify them in His service. That is the point. As with Him,



all things will be spiritual to us, if we use them to the glory of God and the benefit of our fellow creatures.

I rejoice with all my soul in the midst of this congregation this afternoon. I have spent many years in this glorious ministry, and the Lord has blessed me, strengthened and supported me, and has prolonged my days. All I am and all I have are His, and I desire to devote them still to His service, to labor for the salvation of mankind, the living and the dead; to work under the direction of Jesus Christ, our Lord, and His servants whom He has appointed to minister for Him. I praise Him with all my soul this afternoon for His mercies. I magnify His holy name. I bear my testimony that Jesus is the Christ, the Savior of the world, and that through Him and by Him the worlds were made, and through Him and by Him they will be redeemed, and light and truth will prevail and darkness and evil will be overcome. Satan will be bound and mankind will be redeemed from his thrall; the Christ will reign over the earth, and those who are true and faithful unto Him will reign with Him in glory. May the peace and blessing of God abide with us all, for Christ's sake. Amen.

#### AUDITING COMMITTEE'S REPORT.

President Smith then read the following report of the auditing committee appointed at the last semi-annual conference.

Salt Lake City, Utah, April 4, 1906.

President Joseph F. Smith and Counselors, Salt Lake City.

Dear Brethren—We, the committee appointed to audit the accounts of the Church for the year 1905, beg leave to report as follows:

We have examined the accounts of the Trustee-in-Trust, and are pleased to say that they are kept in a very business-like manner, that the mechanical part is very well done, and that as a matter of bookkeeping they leave nothing to be desired.

We have also examined the accounts of the Presiding Bishop's office, together with the auxiliary accounts which are reported to that office. These accounts cover a very wide

range, as you are aware, dealing with every stake president and bishop in the Church; and also dealing, as they do, with things other than cash, there is a large amount of labor and a great degree of technical knowledge of bookkeeping and executive ability involved in properly keeping them, and we are pleased to say that we found everything in a very satisfactory condition. The accounts are as accurately kept as those of any bank or mercantile institution of a high order. We also noted that the presidents of stakes and bishops of wards are so fully instructed in reference to the care of the revenues of the Church which come into their hands that there is a very small percentage of loss or waste, and the accounting is made on an intelligent and comprehensive basis.

We also audited the books of the Deseret News, and found that the accounts have been kept with care and accuracy. The Deseret News, in our judgment, is ably and judiciously managed, and the business is in a prosperous condition.

It gives us pleasure to report to you finally, that the accounting in the different departments leaves no room for criticism, and so pleased were we with the condition in which we found things that our labors have occasioned us great satisfaction.

The purposes for which disbursements of the tithing revenues have been made are exclusively for the use and benefit of the various interests of the Church, and therefore meet with our commendation and approval. We are satisfied from our investigations that the financial affairs of the Church, under the direction of the First Presidency, have been conducted in a most conservative and economical manner.

Your Brethren,

RUDGER CLAWSON,  
W. W. RITER,

CHARLES W. NIBLEY,  
A. W. CARLSON,

Members of the Auditing Committee.

President Smith repeated a former statement that any tithe-payer who is dissatisfied with the manner in which disbursements are made has the privilege of inspecting the Church records at any time.

The question of accepting the report of the committee was put to the conference by President Lyman with the result that the report was accepted unanimously.

The choir, with soloists, sang, "Why Do the Nations Rage."

## PRESIDENT FRANCIS M. LYMAN.

(Closing address.)

Religious and secular educational institutions of the State flourishing.—Resources of the State being developed.—Spiritual condition of the Saints excellent.—The Lord will sustain His Church and people.—Sorrow because of vacancies that have occurred in Councils of the Twelve and Seventies.

We feel that our time is very precious when there is so large a gathering of representatives of the various departments of the Church, consequently our discourses are necessarily brief. We have heard from quite a number of our brethren during the conference as to the condition of affairs among the Saints who are gathered in Zion, and also in the various missions throughout the United States. We have heard of the great good that is being accomplished by the Church school system, and the great expense which the Church has incurred in sustaining our Church schools in the stakes of Zion. A splendid work is also being done in our state by the district schools, the high schools, the Agricultural College, the University, and by denominational schools; for the Latter-day Saints are not the only people who believe in church school education. Our Christian brethren of various denominations have established some excellent schools, and these, together with the Latter-day Saint schools, are aiding very much to place this state in the front rank educationally. As a State, we are entitled to congratulation for the educational effort put forth. The agricultural resources of the State are being developed; the mineral deposits are being opened up, and we are becoming one of the rich states. Though we are not quite 60 years of age, we compare favorably with the states about us, some of which are older and some younger. The Latter-day Saints are doing their part in this, and are receiving their fair measure of prosperity and blessing. They have led out particularly in developing the agricultural and educational departments of the State, and have done consider-

able also in developing the mineral resources of the country; and in common with the other people of the State, they are sharing in the prosperity. Our sugar industry has been referred to. It has brought much wealth to our state, although it has only been running a few years, and the prospects are altogether favorable for the future. We have led the way in this industry in the United States; at least, we have very closely followed those that have been in the lead.

The Lord has blessed His work. You have heard the testimonies of our brethren in regard to the truth of this work. The Lord has established it, and will maintain it to the end. We understand that it is established never to be thrown down, and never to be given to another people. The Lord has blessed us individually with a positive testimony in regard to the truth, so that whatever afflictions and trials come upon us, we do not fall simply because others do. If calamity comes upon one, it is not necessary that another should fall down; the Lord will sustain every individual member of His Church. Whatever we may have to grapple with in this life, whatever losses, financial or otherwise, the Lord will sustain us if we will but remain faithful and true to him. Up to this date the Lord has not forsaken His people. He never will forsake them; He will care for them as a whole, and in the various departments of His kingdom. He has ordained that in the organization, which is so perfect in all its departments, there shall be no breach. There shall nothing occur to break the force and power of this work. Men may die; men may apostatize and turn from the truth, families and large numbers of people may. There have at different times been losses to the Church by schisms and other troubles; but the Church has been so trained and disciplined, during its existence of seventy-six years, that today there is a solid phalanx of veterans who have seen service and passed through trials and tribulations without being disturbed. So when afflic-

tions come, when difficulties arise, and we are threatened from all directions, we possess our souls in patience and wait upon the Lord, for we do know that this work is the Lord's. The Prophet Joseph Smith has accomplished his mission on the earth; the same with President Young, President Taylor, President Woodruff, and President Snow. President Joseph F. Smith is with us today, and he will accomplish his mission, as his predecessors have done, and will go to his reward. So will we all in due time; but we will not go till we get through; and we intend to be just as long getting through and finishing our work on this earth as we possibly can be. In other words, we intend to live.

I say to the Latter-day Saints that we have everything to encourage us, to increase our faith, and establish our standing and fellowship in the favor of the Lord. We have no reason to find fault or complain. We may have trials ourselves; we may have difficulties with our neighbors; various things happen that we consider very serious afflictions at times, but they prove beneficial in the end to those who are faithful. They demonstrate the strength of the fibre of which we are made, and the measure of testimony and faith that we have in the Lord. The Latter-day Saints can be trusted; they have always been worthy to be trusted. They have been true and faithful, and will be to the end, as a people. We need have no trouble or fear, for we have been made free by the Truth. The Gospel we have embraced has made us able to endure the trials and hardships of life. We are increasing in numbers, in wealth, in influence and in power, and the Lord is entitled to the credit, for it is He that enables us to do it. We are under obligation to Him for our very being, as well as for what we are accomplishing.

I want to draw attention to the fact that throughout Zion, not only is there material prosperity, the result of agriculture, mining, manufacturing and the like, but there is spiritual prosperity also. Our houses of worship are being greatly improved, and we are building

splendid new meetinghouses, almost like temples; I am not sure but we have gone a little to the extreme in that regard. The school buildings throughout the state are very creditable; in fact, when you travel and see what has been accomplished in this line, you can discover that there is faith in the hearts of the people of this state, and a love for education, and they are generous in the building of schoolhouses, academies, and universities. The spirit of education has taken hold of the people, and we are in the front rank with states that are more than a hundred years old. In these matters we have nothing to be ashamed of. When our boys and girls obtain all the education they can in the district schools and high schools here, we occasionally send them from home into the older states, and even across the water to Europe, that they may have the advantages of the best schools in the world. In addition to that, our people travel largely abroad as missionaries, preaching the Gospel throughout the world, and thereby get training and experience that is most valuable. This state, and the states and territories surrounding us, where the Latter-day Saints are in considerable numbers, are having the benefit of all this.

Now, we feel very grateful for the generous attendance of the people at this conference. After drawing attention to many good things we have to encourage us, and make us happy and joyous, and to thank the Lord for, we have some things to be very sorrowful about. It becomes my duty to announce officially to the Church that, on the 6th day of February, in the city of Richmond, Cache County, our beloved brother, President Marriner W. Merrill, passed from this life, making a vacancy in the council of the Twelve. Also to announce to you the resignation of our beloved brethren, John W. Taylor and Matthias F. Cowley, from their positions in that Council, because they found themselves out of harmony with the Presidency of the Church and the quorum to which they belonged. Their resignations, you may well ap-

preciate, caused us the deepest sorrow. They were accepted by the Council of the Twelve Apostles and the First Presidency on the 28th day of last October, causing two more vacancies in the Council. On the 23rd day of December last our beloved brother, President Christian D. Fjelsted, a member of the First Council of Seventies, passed away, leaving a vacancy in that presiding quorum. Here are four important vacancies, which will be filled at this conference, as we have been directed to do by the Lord, through our President, Joseph F. Smith.

#### AUTHORITIES SUSTAINED.

President Lyman then presented the General Authorities of the Church as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency; Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers, and Revelators.

First seven presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, John R. Winder and Charles W. Penrose. Arthur Winter, secretary and treasurer of the general Church board of education.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley and August W. Carlson, auditing committee.

John Nicholson, as clerk of the conference.

Evan Stephens, as director of the Tabernacle choir, with Horace S. Ensign, assistant; John J. McClellan, organist; Edward P. Kimball, assistant organist, and all the members of the Tabernacle choir.

President Lyman announced that the voting was unanimously affirmed in every case.

President Lyman concluded, as follows:

I pray that the Spirit of the Lord may go with us to our homes from this conference, that we may continue our faithful labors, and that our devotion to the cause of the Lord shall increase, and be intensified and strengthened from this time forth. The Lord is with His people, and they will prosper from this time forth more than ever before. We have heard today that this is the banner year in our temporal prosperity, but this will seem small compared with the prosperity that will attend the people hereafter. God bless you in the name of Jesus Christ. Amen.

#### ORGAN RECITALS.

President Smith requested a vote of the conference on the proposition that free organ recitals be given in this building every Tuesday and Friday, till next conference, explaining that

he wished the vote of the Saints because it required an expenditure of means to heat and light the building. A vote approving the proposition was the result.

The choir sang the "Hallelujah Chorus," and the benediction was pronounced by President John R. Winder,

after which conference was adjourned for six months.

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The stenographic report of these proceedings was taken by Elders Arthur Winter and F. E. Barker.

JOHN NICHOLSON,

Clerk of Conference.